

NEW TESTAMENT  
IN  
MODERN SPEECH

R.F. WEYMOUTH, D.LIT.



David J. Harris.





**THE NEW TESTAMENT  
IN MODERN SPEECH**



# THE NEW TESTAMENT IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERYDAY  
ENGLISH FROM THE TEXT OF THE RESULTANT  
GREEK TESTAMENT

BY THE LATE

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POCKET EDITION  
(WITHOUT NOTES)

LONDON

**JAMES CLARKE & CO., 13 & 14 FLEET STREET**

1914

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AN IDEALISTIC TRANSLATION INTO ENGLISH  
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CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS  
WITH REGARD TO FUTURE EDITIONS, WILL BE  
WELCOMED IF ADDRESSED TO THE EDITOR,  
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JAMES CLARKE AND CO., 13 AND 14,  
FLEET STREET, LONDON.





# THE GOOD NEWS AS RECORDED BY MATTHEW

**The Names  
of Christ's  
Forefathers**

The Genealogy of Jesus Christ, the son 1 1  
of David, the son of Abraham.

Abraham was the father of Isaac ; Isaac 2  
of Jacob ; Jacob of Judah and his brothers.

Judah was the father (by Tamar) of Perez and Zerah ; 3

Perez of Hezron ; Hezron of Ram ; Ram of Ammina- 4

dab ; Amminadab of Nahshon ; Nahshon of Salmon ;

Salmon (by Rahab) of Boaz ; Boaz (by Ruth) of Obed ; 5

Obed of Jesse ; Jesse of David—the King. 6

David (by Uriah's widow) was the father of  
Solomon ; Solomon of Rehoboam ; Rehoboam of 7  
Abijah ; Abijah of Asa ; Asa of Jehoshaphat ; 8  
Jehoshaphat of Jehoram ; Jehoram of Uzziah ;  
Uzziah of Jotham ; Jotham of Ahaz ; Ahaz of Heze- 9  
kiah ; Hezekiah of Manasseh ; Manasseh of Amon ; 10  
Amon of Josiah ; Josiah of Jeconiah and his brothers 11  
at the period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a son 12  
Shealtiel ; Shealtiel was the father of Zerubbabel ; 13  
Zerubbabel of Abiud ; Abiud of Eliakim ; Eliakim of  
Azor ; Azor of Zadok ; Zadok of Achim ; Achim of 14  
Eliud ; Eliud of Eleazar ; Eleazar of Matthan ; 15  
Matthan of Jacob ; and Jacob of Joseph the husband 16  
of Mary who was the mother of JESUS who is  
called CHRIST.

There are therefore, in all, fourteen generations 17  
from Abraham to David ; fourteen from David to the  
Removal to Babylon ; and fourteen from the Removal  
to Babylon to the Christ.

**The Birth  
of Jesus**

The circumstances of the birth of Jesus 18  
Christ were these. After his mother

Mary was betrothed to Joseph before they  
were united in marriage, she was found to be with

child through the Holy Spirit. But Joseph her 19  
 husband, being a kind-hearted man and unwilling  
 publicly to disgrace her, had determined to release  
 her privately from the betrothal. But while he was 20  
 contemplating this step, an angel of the Lord appeared  
 to him in a dream and said,

“Joseph, son of David, do not be afraid to bring  
 home your wife Mary, for she is with child through  
 the Holy Spirit. She will give birth to a Son, and 21  
 you are to call His name JESUS, for He it is who  
 will save His people from their sins.”

All this took place in fulfilment of what the Lord 22  
 had spoken through the Prophet,

“MARK ! THE MAIDEN WILL BE WITH CHILD AND 23  
 WILL GIVE BIRTH TO A SON,

AND THEY WILL CALL HIS NAME IMMANU-EL”  
 (Isa. vii. 14)—a word which signifies ‘GOD WITH US’  
 (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the 24  
 Lord had commanded, and brought home his wife,  
 but did not live with her until she had given birth 25  
 to a son. The child’s name he called JESUS.

Now after the birth of Jesus, which took 1  
 place at Bethlehem in Judaea in the reign  
 of King Herod, excitement was produced  
 in Jerusalem by the arrival of certain Magi from the  
 east, inquiring, 2

“Where is the newly born king of the Jews ? For  
 we have seen his Star in the east, and have come  
 here to do him homage.”

Reports of this soon reached the king, and greatly 3  
 agitated not only him but all the people of Jerusalem.  
 So he assembled all the High Priests and Scribes of 4  
 the people, and anxiously asked them where the  
 Christ was to be born.

“At Bethlehem in Judaea,” they replied ; “for so it 5  
 stands written in the words of the Prophet,

“AND THOU, BETHLEHEM IN THE LAND OF JUDAH, 6  
 BY NO MEANS THE LEAST HONOURABLE ART THOU  
 AMONG PRINCELY PLACES IN JUDAH !

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY  
PEOPLE ISRAEL.” (Mic. v. 2).

Thereupon Herod sent privately for the Magi and 7  
ascertained from them the exact time of the star's  
appearing. He then directed them to go to Bethle-  
hem, adding, 8

“Go and make careful inquiry about the child, and  
when you have found him, bring me word, that  
I too may come and do him homage.”

After hearing what the king said, they went to 9  
Bethlehem, while, strange to say, the star they had  
seen in the east led them on until it came and stood  
over the place where the babe was. When they saw 10  
the star, the sight filled them with intense joy. So 11  
they entered the house; and when they saw the  
babe with His mother Mary, they prostrated them-  
selves and did Him homage, and opening their  
treasure-chests offered gifts to Him—gold, frankin-  
cense, and myrrh. But being forbidden by God in a 12  
dream to return to Herod, they went back to their  
own country by a different route.

When they were gone, an angel of the Lord ap- 13  
peared to Joseph in a dream and said,

**The Escape** “Rise: take the babe and His mother  
**into Egypt** and escape to Egypt, and remain there till  
I bring you word. For Herod is about to  
make search for the child in order to destroy  
Him.”

So Joseph roused himself and took the babe and 14  
His mother by night and departed into Egypt. There 15  
he remained till Herod's death, that what the Lord  
had said through the Prophet might be fulfilled,

“OUT OF EGYPT I CALLED MY SON” (Hos. xi. 1).

**The Chil-** Then Herod, finding that the Magi had 16  
 **dren at** trifled with him, was furious, and sent and  
 **Bethlehem** massacred all the boys under two years of  
 **cruelly** age, in Bethlehem and all its neighbour-  
 **killed** hood, according to the date he had so  
carefully ascertained from the Magi. Then were 17

these words, spoken by the Prophet Jeremiah, fulfilled,

"A VOICE WAS HEARD IN RAMAH, 18  
 WAILING AND BITTER LAMENTATION :  
 IT WAS RACHEL BEWAILING HER CHILDREN,  
 AND SHE REFUSED TO BE COMFORTED BECAUSE  
 THEY WERE NO MORE" (Jer. xxxi. 15).

**The Return** But after Herod's death an angel of the 19  
**from Egypt** Lord appeared in a dream to Joseph in  
 Egypt, and said to him,

"Rise from sleep, and take the child and His 20  
 mother, and go into the land of Israel, for those who  
 were seeking the child's life are dead."

So he roused himself, and took the child and His 21  
 mother, and came into the land of Israel. But hearing 22  
 that Archelaüs had succeeded his father Herod on the  
 throne of Judaea, he was afraid to go there ; and  
 being instructed by God in a dream he withdrew  
 into Galilee, and went and settled in a town called 23  
 Nazareth, in order that these words spoken through  
 the Prophets might be fulfilled,

"HE SHALL BE CALLED A NAZARENE."

**John the** About this time John the Baptist made 1 **3**  
**Baptist** his appearance, preaching in the Desert of  
**preaches** Judaea. "Repent," he said, "for the King- 2  
**Judgement** dom of the Heavens is now close at hand."  
**and** He it is who was spoken of through the 3  
**Repentance** Prophet Isaiah when he said,

"THE VOICE OF ONE CRYING ALOUD,  
 'IN THE DESERT PREPARE YE A ROAD FOR THE  
 LORD :

MAKE HIS HIGHWAY STRAIGHT' " (Isa. xl. 3).

This man John wore a garment of camel's hair, 4  
 and a loincloth of leather ; and he lived upon locusts  
 and wild honey.

Then large numbers of people went out to him— 5  
 people from Jerusalem and from all Judaea, and from  
 the whole of the Jordan valley—and were baptized 6  
 by him in the Jordan, making full confession of their  
 sins.

But when he saw many of the Pharisees and 7 Sadducees coming for baptism, he exclaimed,

"O vipers' brood, who has warned you to flee from the coming wrath? Therefore let your lives prove 8 your change of heart; and do not imagine that you 9 can say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And 10 already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire.

**He predicts Christ's Appearing and Work** I indeed am baptizing you in water on a 11 profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, 12 and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning up the chaff in unquenchable fire."

**Christ's double Baptism** Just at that time Jesus, coming from 13 Galilee to the Jordan, presents Himself to John to be baptized by him. John pro- 14 tested.

"It is I," he said, "who have need to be baptized by you, and do you come to me?"

"Let it be so on this occasion," Jesus replied; "for 15 so we ought to fulfil every religious duty."

Then he consented; and Jesus was baptized, and 16 immediately went up from the water. At that moment the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon Him, while a voice came from Heaven, saying, 17

"This is My Son, the dearly loved, in whom is My delight."

**Christ is tempted in the Desert** At that time Jesus was led up by the 1 4 Spirit into the Desert in order to be tempted by the Devil. There He fasted 2 for forty days and nights; and after that He suffered from hunger.

So the Tempter came and said,

3

"If you are the Son of God, command these stones to turn into loaves."

"It is written," replied Jesus, "'IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER GOD SHALL APPOINT'" (Deut. viii. 3).

Then the Devil took Him to the Holy City and caused Him to stand on the roof of the Temple, and said,

6

"If you are God's Son, throw yourself down; for it is written,

"TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,

AND ON THEIR HANDS THEY SHALL BEAR THEE UP,

LEST AT ANY MOMENT THOU SHOULDST STRIKE

THY FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

"Again it is written," replied Jesus, "'THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly lofty mountain, from which he caused Him to see all the Kingdoms of the world and their splendour, and said to Him,

9

"All this I will give you, if you will kneel down and do me homage."

"Begone, Satan!" Jesus replied; "for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13).

Thereupon the Devil left Him, and angels at once came and ministered to Him.

**Christ goes  
into Galilee**

Now when Jesus heard that John was thrown into prison, He withdrew into Galilee, and leaving Nazareth He went and settled at Capernaum, a town by the Lake on the frontiers of Zebulun and Naphtali, in order that these words, spoken through the Prophet Isaiah, might be fulfilled,

"ZEBULUN'S LAND AND NAPHTALI'S LAND;  
THE ROAD BY THE LAKE; THE COUNTRY BEYOND  
THE JORDAN;

15

## GALILEE OF THE NATIONS

THE PEOPLE WHO WERE DWELLING IN DARKNESS 16  
HAVE SEEN A BRILLIANT LIGHT ;

AND ON THOSE WHO WERE DWELLING IN THE  
REGION OF THE SHADOW OF DEATH,

ON THEM LIGHT HAS DAWNED " (Isa. ix. 1, 2).

**He begins to** From that time Jesus began to preach. 17  
**preach. Four** "Repent," He said, "for the Kingdom  
**Disciples** of the Heavens is now close at hand."  
**called**

And walking along the shore of the 18  
Lake of Galilee He saw two brothers—Simon called  
Peter and his brother Andrew—throwing a drag-net  
into the Lake ; for they were fishers. And He said to 19  
them,

"Come and follow me, and I will make you fishers  
of men."

So they immediately left their nets and followed 20  
Him. As He went further on, He saw two other 21  
brothers, James the son of Zabdi and his brother  
John, in the boat with their father Zabdi mending  
their nets ; and He called them. And they at once 22  
left the boat and their father, and followed Him.

**His Preach-** Then Jesus travelled through all Galilee, 23  
**ing and** teaching in their synagogues and pro-  
**Miracles** claiming the Good News of the Kingdom,  
**throughout** and curing every kind of disease and  
**Galilee** infirmity among the people. Thus His 24

fame spread through all Syria ; and they brought all  
the sick to Him, the people who were suffering from  
various diseases and pains—demoniacs, epileptics,  
paralytics ; and He cured them. And great crowds 25  
followed Him, coming from Galilee, from the Ten  
Towns, from Jerusalem, and from beyond the district  
on the other side of the Jordan.

**The Sermon** Seeing the multitude of people, Jesus 1 5  
**on the** went up the Hill. There He seated Him-  
**Mount** self, and when His disciples came to Him,

He proceeded to teach them, and said : 2

"Blessed are the poor in spirit, for to them belongs 3  
the Kingdom of the Heavens."

"Blessed are the mourners, for they shall be comforted. 4

"Blessed are the meek, for they as heirs shall obtain possession of the earth. 5

"Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied. 6

"Blessed are the compassionate, for they shall receive compassion. 7

"Blessed are the pure in heart, for they shall see God. 8

"Blessed are the peacemakers, for it is they who will be recognized as sons of God. 9

"Blessed are those who have borne persecution in the cause of Righteousness, for to them belongs the Kingdom of the Heavens. 10

"Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens ; for so were the Prophets before you persecuted. 11 12

**Salt and  
Light**

"You are the salt of the earth ; but if salt has become tasteless, in what way can it regain its saltiness ? It is no longer good for anything but to be thrown away and trodden on by the passers by. You are the light of the world ; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on a lamp-stand ; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven. 13 14 15 16

**The Law not  
repealed**

"Do not for a moment suppose that I have come to abrogate the Law or the Prophets : I have not come to abrogate them but to give them their completion. Solemnly I tell you that until Heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the 17 18 19



Kingdom of the Heavens ; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure you 20 that unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.

**Anger and  
Murder**

“ You have heard that it was said to the 21  
ancients, ‘ THOU SHALT NOT COMMIT MUR-  
DER ’ (Exod. xx. 13), and whoever commits  
murder will be answerable to the magistrate. But I 22  
say to you that every one who becomes angry with  
his brother shall be answerable to the magistrate ;  
that whoever says to his brother ‘ Raca,’ shall be  
answerable to the Sanhedrin ; and that whoever says,  
‘ You fool ! ’ shall be liable to the Gehenna of Fire.  
If therefore when you are offering your gift upon the 23  
altar, you remember that your brother has a grievance  
against you, leave your gift there before the altar, and 24  
go and make friends with your brother first, and then  
return and proceed to offer your gift. Come to terms 25  
without delay with your opponent while you are yet  
with him on the way to the court ; for fear he should  
obtain judgement from the magistrate against you,  
and the magistrate should give you in custody to the  
officer and you be thrown into prison. I solemnly 26  
tell you that you will certainly not be released till you  
have paid the very last farthing.

**Adultery  
and impure  
Thoughts**

“ You have heard that it was said, ‘ THOU 27  
SHALT NOT COMMIT ADULTERY ’ (Exod.  
xx. 14). But I tell you that whoever looks 28  
at a woman and cherishes lustful thoughts  
has already in his heart become guilty with regard to  
her. If therefore your eye, even the right eye, is a 29  
snare to you, tear it out and away with it ; it is better  
for you that one member should be destroyed rather  
than that your whole body should be thrown into  
Gehenna. And if your right hand is a snare to you, 30  
cut it off and away with it ; it is better for you that  
one member should be destroyed rather than that your  
whole body go into Gehenna.

**The  
Sacredness  
of  
Marriage**

"It was also said, 'IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE' (Deut. xxiv. 1). But I tell you that every man who puts away his wife except on the ground of unfaithfulness causes her to commit adultery, and whoever marries her when so divorced commits adultery.

**Simple  
Truthful-  
ness of  
Speech**

"Again, you have heard that it was said to the ancients, 'THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD' (Num. xxx. 2; Deut. xxiii. 21). But I tell you not to swear at all; neither by Heaven, for it is God's throne; nor by the earth, for it is the footstool under His feet; nor by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But let your language be, 'Yes, yes,' or 'No, no.' Anything in excess of this comes from the Evil one.

**All Revenge  
forbidden**

"You have heard that it was said, 'EYE FOR EYE, TOOTH FOR TOOTH' (Exod. xxi. 24). But I tell you not to resist a wicked man, but if any one strikes you on the right cheek, turn the other to him as well. If any one wishes to go to law with you and to deprive you of your under garment, let him take your outer one also. And whoever shall compel you to convey his goods one mile, go with him two. To him who asks, give; from him who would borrow, turn not away.

**'Love your  
Enemies'**

"You have heard that it was said, 'THOU SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and hate thine enemy.' But I command you all, love your enemies, and pray for your persecutors; that so you may become true sons of your Father in Heaven; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For if you love only those who love you, what reward have you earned? Do not even the tax-gatherers do that? And if you salute only your near relatives, what praise

is due to you? Do not even the Gentiles do the same? You, however, are to be complete in goodness, as your Heavenly Father is complete. 48

**'Yet do not parade your Goodness'** "But beware of doing your good actions in the sight of men, in order to attract their gaze; if you do, there is no reward for you with your Father who is in Heaven. 1 6

**'Avoid Display in Charity'** "When you give in charity, never blow a trumpet before you as the hypocrites do in the synagogues and streets in order that their praises may be sung by men. I solemnly tell you that they already have their reward. But when you are giving in charity, let not your left hand perceive what your right hand is doing, that your charities may be in secret; and then your Father—He who sees in secret—will recompense you. 2 3 4

**Secret Prayer** "And when praying, you must not be like the hypocrites. They are fond of standing and praying in synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they already have their reward. But you, whenever you pray, go into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you. 5 6

**'Avoid needless Repetitions'** "And when praying, do not use needless repetitions as the Gentiles do, for they expect to be listened to because of their multitude of words. Do not, however, imitate them; for your Father knows what things you need before ever you ask Him. 7 8

**'The Lord's Prayer'** "In this manner therefore pray: 'Our Father who art in Heaven, may Thy name be kept holy; let Thy kingdom come; let Thy will be done, as in Heaven so on earth; give us to-day our bread for the day; and forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us; and bring us not into temptation, but rescue us from the Evil one.' 9 10 11 12 13

**The Necess-  
ity for a  
forgiving  
Spirit**      "For if you forgive others their offences, 14  
your Heavenly Father will forgive you  
also; but if you do not forgive others 15  
their offences, neither will your Father  
forgive yours.

**'Fast  
secretly and  
cheerfully'**      "When any of you fast, never assume 16  
gloomy looks as the hypocrites do; for they  
disfigure their faces in order that it may be  
evident to men that they are fasting. I  
solemnly tell you that they already have their reward.  
But, whenever you fast, pour perfume on your hair 17  
and wash your face, that it may not be apparent to  
men that you are fasting, but to your Father who is in 18  
secret; and your Father—He who sees in secret—  
will recompense you.

**'Lay up  
Wealth in  
Heaven'**      "Do not lay up stores of wealth for 19  
yourselves on earth, where the moth and  
wear-and-tear destroy, and where thieves  
break in and steal. But amass wealth for 20  
yourself in Heaven, where neither the moth nor wear-  
and-tear destroys, and where thieves do not break in  
and steal. For where your wealth is, there also will 21  
your heart be.

**Motives  
supremely  
important**      "The eye is the lamp of the body. If 22  
then your eyesight is good, your whole  
body will be well lighted; but if your eye- 23  
sight is bad, your whole body will be dark.  
If, however, the very light within you is darkness, how  
dense must the darkness be!

"No man can be the bondservant of two masters; 24  
for either he will dislike one and like the other, or he  
will attach himself to one and think slightly of the  
other. You cannot be the bondservants both of God  
and of gold. For this reason I charge 25  
**All Worry is  
forbidden to  
Christians** you not to be over-anxious about your lives,  
inquiring what you are to eat or what you  
are to drink, nor yet about your bodies,  
inquiring what clothes you are to put on. Is not the  
life more precious than its food, and the body than its  
clothing? Look at the birds which fly in the air: they 26

do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you by being over-anxious can add a single foot to his height? And why be anxious about clothing? Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his magnificence could array himself like one of these. And if God so clothes the wild herbage which to-day flourishes and to-morrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith? Do not be over-anxious, therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions that Gentiles are always asking; but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition. Do not be over-anxious, therefore, about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.

**Sinners must not judge Sinners** "Judge not, that you may not be judged; 1 **7**  
for your own judgement will be dealt— 2  
and your own measure meted—to your-  
selves. And why do you look at the 3  
splinter in your brother's eye, and not notice the beam  
which is in your own eye? Or how say to your  
brother, 'Allow me to take the splinter out of your 4  
eye,' while the beam is in your own eye? Hypocrite, 5  
first take the beam out of your own eye, and then you  
will see clearly how to remove the splinter from your  
brother's eye.

"Give not that which is holy to the dogs, nor throw 6  
your pearls to the swine; otherwise they will trample  
them under their feet and then turn and attack you.

**Prayer. A three-fold Promise** "Ask, and it will be given to you; seek, 7  
and you will find; knock, and the door 8  
will be opened to you. For it is always he  
who asks that receives, he who seeks that

finds, and he who knocks that has the door opened to him. What man is there among you, who if his son 9 shall ask him for bread will offer him a stone? Or if 10 the son shall ask him for a fish will offer him a snake? If you then, imperfect as you are, know how to give 11 good gifts to your children, how much more will your Father in Heaven give good things to those who ask Him! Everything, therefore, be it what it may, that 12 you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up.

**The Need  
for  
Earnestness**

“Enter by the narrow gate; for wide is 13 the gate and broad the road which leads to ruin, and many there are who enter by it; because narrow is the gate and contracted 14 the road which leads to Life, and few are those who find it.

**Teachers  
are to be  
judged by  
their Lives**

“Beware of the false teachers—men 15 who come to you in sheep’s fleeces, but beneath that disguise they are ravenous wolves. By their fruits you will easily 16 recognize them. Are grapes gathered from thorns or figs from brambles? Just so every good tree pro- 17 duces good fruit, but a poisonous tree produces bad fruit. A good tree cannot bear bad fruit, nor a 18 poisonous tree good fruit. Every tree which does not 19 yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily 20 recognize them.

**Obedience  
the only  
Path to  
Heaven**

“Not every one who says to me, ‘Master, 21 Master, will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven. Many 22 will say to me on that day,

“‘Master, Master, have we not prophesied in Thy name, and in Thy name expelled demons, and in Thy name performed many mighty works?’

“And then I will tell them plainly,

“‘I never knew you: begone from me, you doers of wickedness.’ 23

**'Builders upon Rock and Builders upon Sand'** "Every one who hears these my teachings and acts upon them will be found to resemble a wise man who builds his house upon a rock ; and the heavy rain falls, the swollen torrents come, and the winds blow and beat against the house ; yet it does not fall, for its foundation is on rock. And every one who hears these my teachings and does not act upon them will be found to resemble a fool who builds his house upon sand. The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls ; and disastrous is the fall."

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, for He had been teaching them as one who had authority, and not as their Scribes taught.

**A Leper cleansed** Upon descending from the hill country He was followed by immense crowds. And a leper came to Him, and throwing himself at His feet, said,

"Sir, if only you are willing you are able to cleanse me."

So Jesus put out His hand and touched him, and said,

"I am willing : be cleansed."

Instantly he was cleansed from his leprosy ; and Jesus said to him,

"Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them" (Lev. xiv. 4).

**A Roman Officer's Slave restored** After His entry into Capernaum a Captain came to Him, and entreated Him.

"Sir," he said, "my servant at home is lying ill with paralysis, and is suffering great pain."

"I will come and cure him," said Jesus.

"Sir," replied the Captain, "I am not a fit person to receive you under my roof : merely say the word, and my servant will be cured. For I myself am also under authority, and have soldiers under me. To one

I say 'Go,' and he goes, to another 'Come,' and he comes, and to my slave 'Do this or that,' and he does it."

Jesus listened to this reply, and was astonished, and 10 said to the people following Him.

"I solemnly tell you that in no Israelite have I found faith as great as this. And I tell you that many will 11 come from the east and from the west and will recline at the table with Abraham, Isaac, and Jacob in the Kingdom of the Heavens, while the natural heirs of 12 the Kingdom will be driven out into the darkness outside : there will be the weeping aloud and the gnashing of teeth."

And Jesus said to the Captain, 13

"Go, and just as you have believed, so be it for you."

And the servant recovered precisely at that time

**Peter's  
Mother-in-  
Law cured**

After this Jesus went to the house of 14 Peter, whose mother-in-law he found ill in bed with fever. He touched her hand and 15 the fever left her : and then she rose and waited upon him.

**Many other  
Miracles**

In the evening many demoniacs were 16 brought to Him, and with a word he expelled the demons ; and He cured all the 17 sick, in order that this prediction of the Prophet Isaiah might be fulfilled,

"HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES" (Isa. liii. 4).

**New Dis-  
ciples put to  
the Test**

Seeing great crowds about Him Jesus had 18 given directions to cross to the other side of the Lake, when a Scribe came and said 19 to Him,

"Teacher, I will follow you wherever you go."

"Foxes have holes," replied Jesus, "and birds have 20 nests ; but the Son of Man has nowhere to lay His head."

Another of the disciples said to Him, 21

"Sir, allow me first to go and bury my father."



"Follow me," said Jesus, "and leave the dead to bury their own dead." 22

**A Storm rebuked and subdued** Then He went on board a fishing-boat, and His disciples followed Him. But suddenly there arose a great storm on the 23 24

Lake, so that the waves threatened to engulf the boat; but He was asleep. So they came and woke Him, crying, 25

"Master, save us, we were drowning!"

"Why are you so easily frightened," He replied, "you men of little faith?" 26

Then He rose and reprov'd the winds and the waves, and there was a perfect calm; and the men, filled with amazement, exclaimed, 27

"What kind of man is this? For the very winds and waves obey him!"

**Two Gadarene Demoniacs cured** On His arrival at the other side, in the country of the Gadarenes, there met Him two men possessed by demons, coming from among the tombs: they were so dangerously fierce that no one was able to pass that way. They cried aloud, 28 29

"What hast Thou to do with us, Thou Son of God? Hast Thou come here to torment us before the time?"

Now at some distance from them a vast herd of swine were feeding. So the demons entreated Him. 30 31

"If Thou drivest us out," they said, "send us into the herd of swine."

"Go," He replied. 32

Then they came out from the men and went into the swine, whereupon the entire herd instantly rushed down the cliff into the Lake and perished in the water. The swineherds fled, and went and told the whole story in the town, including what had happened to the demoniacs. So at once the whole population came out to meet Jesus; and, when they saw Him, they besought Him to leave their country. Accordingly He went on board, and crossing over came to His own town. 33 34 1 9

**The Cure of  
a paralysed  
Man** Here they brought to Him a paralytic 2  
lying on a bed. Seeing their faith Jesus  
said to the paralytic,  
"Take courage, my child ; your sins are  
pardoned."

"Such language is impious," said some of the 3  
Scribes among themselves.

Knowing their thoughts Jesus said, 4

"Why are you cherishing evil thoughts in your 5  
hearts? Why, which is easier?—to say, 'Your sins  
are pardoned,' or to say 'Rise up and walk'? But, 6  
to prove to you that the Son of Man has authority on  
earth to pardon sin"—

He then says to the paralytic,

"Rise, and take up your bed and go home."

And he got up, and went off home. And the crowd 7, 8  
were awe-struck when they saw it, and ascribed the  
glory to God who had entrusted such power to a man.

**The Call of  
Matthew** Passing on thence Jesus saw a man 9  
called Matthew sitting at the Toll Office,  
and said to him,

"Follow me."

And he arose, and followed Him. And while He 10  
was reclining at table, a large number of tax-  
gatherers and notorious sinners were of the party  
with Jesus and His disciples. The Pharisees noticed 11  
this, and they inquired of His disciples.

"Why does your Teacher eat with the tax-gatherers  
and notorious sinners?"

He heard the question and replied, 12

"It is not men in good health who require a  
doctor, but the sick. But go and learn what this 13  
means, 'IT IS MERCY THAT I DESIRE, NOT SACRIFICE'  
(Hos. vi. 6) ; for I did not come to appeal to the  
righteous, but to sinners."

**The  
Disciples'  
Neglect of  
Fasting** At that time John's disciples came and 14  
asked Jesus,  
"Why do we and the Pharisees fast,  
but your disciples do not?"

"Can the bridegroom's party mourn," He replied, 15

"as long as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them), and then they will fast. No one ever mends an old cloak with a patch of newly woven cloth. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made. Nor do people pour new wine into old wineskins. Otherwise, the skins would split, the wine would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved."

While He was thus speaking, a Ruler's Daughter came up and profoundly bowing said, "My daughter is just dead; but come and put your hand upon her and she will return to life."

And Jesus rose and followed him, as did also His disciples.

But a woman who for twelve years had been afflicted with hæmorrhage came behind Him and touched the tassel of His cloak; for she said to herself,

"If I but touch His cloak, I shall be cured."

And Jesus turned and saw her, and said,

"Take courage, daughter; your faith has cured you."

And the woman was restored to health from that moment.

Entering the Ruler's house, Jesus saw the flute-players and the crowd loudly wailing, and He said,

"Go out of the room; the little girl is not dead, but asleep."

And they laughed at Him. When, however, the place was cleared of the crowd, Jesus went in and, on His taking the little girl by the hand, she rose up. And the report of this spread throughout all the district.

As Jesus passed on, two blind men followed Him, shouting and saying,

"Pity us, Son of David."

And when He had gone indoors, they came to Him.

"Do you believe that I can do this?" He asked them.

"Yes, Sir," they replied.

So He touched their eyes and said, 29

"According to your faith let it be to you."

Then their eyes were opened. And assuming a 30  
stern tone Jesus said to them,

"Be careful to let no one know."

But they went out and published His fame in all 31  
that district.

And as they were leaving His presence a dumb 32  
demoniac was brought to Him. When the demon 33  
was expelled, the dumb man could speak.

**A dumb  
Madman  
cured** And the crowds exclaimed in astonish-  
ment,

"Never was such a thing seen in  
Israel."

But the Pharisees maintained, 34

"It is by the power of the Prince of the demons  
that he drives out the demons."

**Christ's  
Compassion  
for the com-  
mon People** And Jesus continued His circuits 35  
through all the towns and the villages,  
teaching in their synagogues and pro-  
claiming the Good News of the Kingdom,  
and curing every kind of disease and infirmity. And 36  
when He saw the crowds He was touched with pity for  
them, because they were distressed and were fainting  
on the ground like sheep which have no shepherd.

Then He said to His disciples, 37

"The harvest is abundant, but the reapers are  
few; therefore entreat the Owner of the Harvest to 38  
send out reapers into His fields."

**He selects  
twelve  
Apostles** Then He called to Him His twelve 1 10  
disciples and gave them authority over  
foul spirits, to drive them out; and to cure  
every kind of disease and infirmity.

Now the names of the twelve Apostles were these: 2  
first, Simon called Peter, and his brother Andrew;  
James the son of Zabdi, and his brother John; Philip 3  
and Bartholomew, Thomas and Matthew the tax-  
gatherer, James the son of Alphaeus, and Thaddaeus;

Simon the Cananaean, and Judas the Iscariot, who 4  
also betrayed Him.

These twelve Jesus sent on a mission, 5  
after giving them their instructions :

**Their  
Mission to  
the People**

"Go not," He said, "among the Gentiles,  
and enter no Samaritan town ; but, in- 6  
stead of that, go to the lost sheep of Israel's race.  
And as you go, preach and say, 'The Kingdom of the 7  
Heavens is close at hand.' Cure the sick, raise the 8  
dead to life, cleanse lepers, drive out demons : you  
have received without payment, give without payment.

**Their Food  
promised**

"Provide no gold, nor even silver nor 9  
copper to carry in your pockets ; no bag 10  
for your journey, nor change of linen, nor  
shoes, nor stick ; for the labourer deserves his food.

**Where to  
lodge**

"Whatever town or village you enter, 11  
inquire for some good man ; and make his  
house your home till you leave the place.

When you enter the house, salute it ; and if the 12, 13  
house deserves it, the peace you invoke shall come  
upon it. If not, your peace shall return to you. And 14  
whoever refuses to receive you or even to listen to  
your Message, as you leave that house or town,  
shake off the very dust from your feet. I solemnly 15  
tell you that it will be more endurable for the land  
of Sodom and Gomorrah on the day of Judgement  
than for that town.

**Persecution  
foretold**

"Remember it is I who am sending you 16  
out, as sheep into the midst of wolves ;  
prove yourselves as sagacious as serpents,  
and as innocent as doves. But beware of men ; for 17  
they will deliver you up to appear before Sanhedrins,  
and will flog you in their synagogues ; and you will 18  
even be put on trial before governors and kings for  
my sake, to bear witness to them and to the Gentiles.  
But when they have delivered you up, have no 19  
anxiety as to how you shall speak or what you shall  
say ; for at that very time it shall be given you what  
to say ; for it is not you who will speak : it will 20  
be the Spirit of your Father speaking through you.

Brother will betray brother to death, and father, 21  
 child ; and children will rise against their own  
 parents and will put them to death. And you will 22  
 be objects of universal hatred because you are called  
 by my name ; but he who holds out to the End—  
 he will be saved. Whenever they persecute you in 23  
 one town, escape to the next ; for I solemnly tell you  
 that you will not have gone the round of all the  
 towns of Israel before the Son of Man comes.

“ The learner is never superior to his 24  
 teacher, and the servant is never superior  
 to his master. Enough for the learner to 25  
 be on a level with his teacher, and for the  
 servant to be on a level with his master. If they  
 have called the master of the house Baal-zebul, how  
 much more will they slander his servants ? Fear 26  
 them not, however ; there is nothing veiled which  
 will not be uncovered, nor secret which will not  
 become known. What I tell you in the dark, speak 27  
 in the light ; and what is whispered into your ear,  
 proclaim upon the roofs of the houses.

“ And do not fear those who kill the 28  
 body, but cannot kill the soul ; but rather  
 fear him who is able to destroy both soul  
 and body in Gehenna. Do not two sparrows sell for  
 a halfpenny ? Yet not one of them will fall to the 29  
 ground without your Father's leave. But as for you, 30  
 the very hairs on your heads are all numbered.  
 Away then with fear ; you are more precious than 31  
 a multitude of sparrows.

“ Every man who acknowledges me 32  
 before men I also will acknowledge before  
 my Father who is in Heaven. But who- 33  
 ever disowns me before men I also will  
 disown before my Father who is in Heaven.

“ Do not suppose that I came to bring 34  
 peace to the earth : I did not come to bring  
 peace but a sword. For I came to set a 35  
 man against his father, A DAUGHTER  
 AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW

AGAINST HER MOTHER-IN-LAW ; AND A MAN'S OWN 36  
 FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one who 37  
 loves father or mother more than me is not worthy of  
 me, and any one who loves son or daughter more  
 than me is not worthy of me ; and any one who does 38  
 not take up his cross and follow where I lead is not  
 worthy of me. To save your life is to lose it, and to 39  
 lose your life for my sake is to save it.

**He gives** "Whoever receives you receives me, 40  
**the Apostles** and whoever receives me receives Him  
**divine** who sent me. Every one who receives a 41  
**Authority** prophet, because he is a prophet, will  
 receive a prophet's reward, and every one who  
 receives a righteous man, because he is a righteous  
 man, will receive a righteous man's reward. And 42  
 whoever gives one of these little ones even a cup of  
 cold water to drink because he is a disciple, I  
 solemnly tell you that he will not lose his reward."

When Jesus had concluded His instructions to His 1 11  
 twelve disciples, He left in order to teach and to  
 proclaim His Message in the neighbouring towns.

**John the** Now John had heard in prison about 2  
**Baptist's** the Christ's doings, and he sent some of  
**sore** his disciples to inquire : 3  
**Perplexity** "Are you the Coming One, or is it a  
 different person that we are to expect?"

"Go and report to John what you see and hear," 4  
 replied Jesus ; "blind eyes receive sight, and cripples 5  
 walk ; lepers are cleansed, and deaf ears hear ; the  
 dead are raised to life, and the poor have the Good  
 News proclaimed to them ; and blessed is every one 6  
 who does not stumble and fall because of my claims."

**Christ's** When the messengers had taken their 7  
**Testimony** leave, Jesus proceeded to say to the multi-  
**as to John** tude concerning John,

"What did you go out into the Desert to  
 gaze at? A reed waving in the wind? But what did 8  
 you go out to see? A man luxuriously dressed?  
 Those who wear luxurious clothes are to be found 9  
 in kings' palaces. But why did you go out? To see a

prophet? Yes, I tell you, and far more than a prophet. This is he of whom it is written, 10

“SEE, I AM SENDING MY MESSENGER BEFORE THY  
FACE,

AND HE WILL MAKE THY ROAD READY BEFORE  
THEE’ (Mal. iii. 1).

“I solemnly tell you that among all of woman born 11  
no greater has ever been raised up than John the  
Baptist; yet one who is of lower rank in the Kingdom  
of the Heavens is greater than he. But from the time 12  
of John the Baptist till now, the Kingdom of the  
Heavens has been suffering violent assault, and the  
violent have been seizing it by force. For all the 13  
Prophets and the Law taught until John. And (if you 14  
are willing to receive it) he is the Elijah who was to  
come. Listen, every one who has ears! 15

“But to what shall I compare the 16  
The Per- present generation? It is like children  
versity of the Jews sitting in the open places, who call to their  
then living playmates.

“‘We have played the flute to you,’ they say, ‘and 17  
you have not danced: we have sung dirges, and you  
have not beaten your breasts.’

“For John came neither eating nor drinking, and 18  
they say, ‘He has a demon.’ The Son of Man came 19  
eating and drinking, and they exclaim, ‘See this man!  
—given to gluttony and tippling, and a friend of tax-  
gatherers and notorious sinners!’ And yet Wisdom  
is vindicated by her actions.”

Then began He to upbraid the towns 20  
Chorazin, where most of His mighty works had been  
Bethsaïda, done - because they had not repented.  
Capernaum

“Alas for thee, Chorazin!” He cried. 21  
“Alas for thee, Bethsaïda! For had the mighty works  
been done in Tyre and Sidon which have been done in  
both of you, they would long ere now have repented,  
covered with sackcloth and ashes. Only I tell you 22  
that it will be more endurable for Tyre and Sidon  
on the day of Judgement than for you. And thou, 23  
Capernaum, shalt thou be exalted even to Heaven?



Even to Hades shalt thou descend. For had the mighty works been done in Sodom which have been done in thee, it would have remained until now. Only 24 I tell you all, that it will be more endurable for the land of Sodom on the day of Judgement than for thee."

About that time Jesus exclaimed, 25

**Thanks-  
giving for  
the Success  
of the  
Seventy**

"I heartily praise Thee, Father, Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, for such has been 26

Thy gracious will.

**A sublime  
Claim**

"All things have been handed over to 27 me by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

**A glorious  
Invitation**

"Come to me, all you toiling and bur- 28 dened ones, and I will give you rest. Take 29 my yoke upon you and learn from me ; for I am gentle and lowly in heart, and you will find rest for your souls. For it is good to bear my yoke, and 30 my burden is light."

About that time Jesus passed on the 1 12 Sabbath through the wheatfields ; and His disciples became hungry, and began to gather ears of wheat and eat them. But 2 the Pharisees saw it and said to Him,

"Look ! your disciples are doing what the Law forbids them to do on the Sabbath."

"Have you never read," He replied, "what David 3 did when he and his men were hungry ? how he 4 entered the House of God and ate the Presented Loaves, which it was not lawful for him or his men to eat, nor for any except the priests (1 Sam. xxi. 1-6) ? And have you not read in the Law how on the Sabbath 5 the priests in the Temple break the Sabbath without incurring guilt ? But I tell you that there is here 6 that which is greater than the Temple. And if you 7 knew what this means, 'IT IS MERCY I DESIRE, NOT

SACRIFICE' (Hos. vi. 6), you would not have condemned those who are without guilt. For the Son of Man is the Lord of the Sabbath."

**A Paralytic** Departing thence He went to their 9  
**restored on** synagogue, where there was a man with 10  
**a Day of** a shrivelled arm. And they questioned  
**Rest** Him,

"Is it right to cure people on the Sabbath?"

Their intention was to bring a charge against Him.

"Which of you is there," He replied, "who, if he 11  
has but a single sheep and it falls into a hole on the  
Sabbath, will not lay hold of it and lift it out? Is not 12  
a man, however, far superior to a sheep? Therefore  
it is right to do good on the Sabbath."

Then He said to the man, 13

"Stretch out your arm."

And he stretched it out, and it was restored quite  
sound like the other.

But the Pharisees after leaving the syna- 14  
**A Plot to** gogue consulted together against Him, how  
**kill Jesus** they might destroy Him. Aware of this, 15  
Jesus departed elsewhere; and a great number of  
people followed Him, all of whom He cured. But He 16  
gave them strict injunctions not to blaze abroad His  
doings, that those words of the Prophet Isaiah might 17  
be fulfilled,

"THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18  
MY DEARLY LOVED ONE IN WHOM MY SOUL  
TAKES PLEASURE.

I WILL PUT MY SPIRIT UPON HIM,  
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.  
HE WILL NOT WRANGLE OR RAISE HIS VOICE, 19  
NOR WILL HIS VOICE BE HEARD IN THE BROAD-  
WAYS,

A CRUSHED REED HE WILL NOT UTTERLY BREAK, 20  
NOR WILL HE QUENCH THE STILL SMOULDERING  
WICK,

UNTIL HE HAS LED ON JUSTICE TO VICTORY.

AND ON HIS NAME SHALL THE NATIONS REST 21  
THEIR HOPES" (Isa. xli. 8; xlii. 1).

At that time a demoniac was brought to 22

**He replies** Him, blind and dumb ; and He cured him,  
**to a** so that the dumb man could speak and see.  
**Slander**

And the crowds of people were all filled 23

with amazement and said,

"Can this be the Son of David?"

The Pharisees heard it and said, 24

"This man only expels demons by the power of  
Baal-zebul, the Prince of demons."

Knowing their thoughts He said to them, 25

"Every kingdom in which civil war has raged  
suffers desolation ; and every city or house in which  
there is internal strife will be brought low. And if 26

Satan is expelling Satan, he has begun to make war on  
himself : how therefore shall his kingdom last? And if 27

it is by Baal-zebul's power that I expel the demons, by  
whose power do your disciples expel them? They there-  
fore shall be your judges. But if it is by the power of 28

the Spirit of God that I expel the demons, it is evident  
that the Kingdom of God has come upon you. Again, 29

how can any one enter the house of a strong man and  
carry off his goods, unless first of all he masters and se-  
cures the strong man : then he will ransack his house.

**The Guilt** "The man who is not with me is against 30  
**of rejecting** me, and he who is not gathering with me  
**the inward** is scattering abroad. This is why I tell 31  
**Light** you that men may find forgiveness for

every other sin and impious word, but that for  
impious speaking against the Holy Spirit they shall  
find no forgiveness. And whoever shall speak 32  
against the Son of Man may obtain forgiveness ; but  
whoever speaks against the Holy Spirit, neither in this  
nor in the coming age shall he obtain forgiveness.

"Either grant the tree to be wholesome 33

**As the** and its fruit wholesome, or the tree  
**Heart so** poisonous and its fruit poisonous ; for the  
**the Life** tree is known by its fruit. O vipers' 34

brood, how can you speak what is good when you  
are evil? For it is from the overflow of the heart  
that the mouth speaks. A good man from his good 35

store produces good things, and a bad man from his bad store produces bad things. But I tell you that for every careless word that men shall speak they will be held accountable on the day of Judgement. For each of you by his words shall be justified, or by his words shall be condemned."

**The Jews  
more guilty  
than the  
ancient  
Heathen**

Then He was accosted by some of the Scribes and of the Pharisees who said, "Teacher, we wish to see a sign given by you."

"Wicked and faithless generation!" He replied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah. For just as JONAH WAS THREE DAYS IN THE SEA-MONSTER'S BELLY (Jonah i. 17), so will the Son of Man be three days in the heart of the earth. There will stand up men of Nineveh at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah, and mark! there is One greater than Jonah here. The Queen of the south will awake at the Judgement together with the present generation, and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, and mark! there is One greater than Solomon here."

**They would  
become yet  
more wicked**

"No sooner however has the foul spirit gone out of the man, than he roams about in places where there is no water, seeking rest but finding none. Then he says, 'I will return to my house which I left;' and he comes and finds it unoccupied, swept clean, and in good order. Then he goes and brings back with him seven other spirits more wicked than himself, and they come in and dwell there; and in the end that man's condition becomes worse than it was at first. So will it be also with the present wicked generation."

**Christ's  
Relatives de-  
sire to speak  
to Him**

While He was still addressing the people His mother and His brothers were standing on the edge of the crowd desiring to speak to Him. So some one told Him,

"Your mother and your brothers are standing outside, and desire to speak to you."

"Who is my mother?" He said to the man; "and 48 who are my brothers?"

And pointing to His disciples He added, 49

"See here are my mother and my brothers. To 50 obey my Father who is in Heaven—that is to be my brother and my sister and my mother."

That same day Jesus had left the house 1 13

**A Series of** and was sitting on the shore of the Lake,  
**Parables.**  
**'The Sower'** when a vast multitude of people crowded 2  
round Him. He therefore went on board  
a boat and sat there, while all the people stood on the  
shore. He then spoke many things to them in 3  
figurative language.

"The sower goes out," He said, "to sow. As he 4  
sows, some of the seed falls by the way-side, and the  
birds come and peck it up. Some falls on rocky 5  
ground, where it has but scanty soil. It quickly  
shows itself above the ground, because it has no depth  
of earth; but when the sun is risen, it is scorched by 6  
the heat, and through having no root it withers up.  
Some falls among the thorns; but the thorns spring up 7  
and stifle it. But a portion falls upon good ground, 8  
and gives a return, some a hundred for one, some  
sixty, some thirty. Listen, every one who has ears!" 9

("And His disciples came and asked 10  
Him,

**Why Jesus** "Why do you speak to them in figurative  
**made use of**  
**Parables** language?"

"Because," He replied, "while to you it is granted 11  
to know the secrets of the Kingdom of the Heavens,  
to them it is not. For whoever has, to him more 12  
shall be given, and he shall have abundance; but  
whoever has not, from him even what he has shall be  
taken away. I speak to them in figurative language 13  
for this reason, that while looking they do not see, and  
while hearing they neither hear nor understand. And 14  
in regard to them the prophecy of Isaiah is receiving  
signal fulfilment:

"YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,

'AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.

'FOR THIS PEOPLE'S MIND IS STUPEFIED, 15

'THEIR HEARING HAS BECOME DULL,

'AND THEIR EYES THEY HAVE CLOSED ;

'TO PREVENT THEIR EVER SEEING WITH THEIR EYES,

'OR HEARING WITH THEIR EARS,

'OR UNDERSTANDING WITH THEIR MINDS,

'AND TURNING BACK,

'SO THAT I MIGHT HEAL THEM' (Isa. vi. 9. 10).

"But as for you, blessed are your eyes, for they 16  
see, and your ears, for they hear. For I solemnly tell 17  
you that many Prophets and holy men have longed  
to see the sights you see, and have not seen them, and  
to hear the words you hear, and have not heard them.

"To you then I will explain the parable 18  
of the Sower. When a man hears the 19  
Message concerning the Kingdom and  
does not understand it, the Evil one comes  
and catches away what has been sown in his heart.  
This is he who has received the seed by the road-side  
He who has received the seed on the rocky ground 20  
is the man who hears the Message and immediately  
receives it with joy. It has struck no root, however, 21  
within him. He continues for a time, but when  
suffering comes, or persecution, because of the  
Message, he at once stumbles and falls. He who has 22  
received the seed among the thorns is the man who  
hears the Message, but the cares of the present age  
and the delusions of riches quite stifle the Message,  
and it becomes unfruitful. But he who has received 23  
the seed on good ground is he who hears and under-  
stands. Such hearers give a return, and yield one a  
hundred for one, another sixty, another thirty.")

Another parable He put before them. 24  
'The Wheat and the Darnel' "The Kingdom of the Heavens," He  
said, "may be compared to a man who  
has sown good seed in his field, but 25

during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also. 26

"So the farmer's men come and ask him, 27

"'Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?'

"'Some enemy has done this,' he said. 28

"'Shall we go, and collect it?' the men inquire.

"'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn.' " 29 30

Another parable He put before them. 31

**'The Mustard Seed'** "The Kingdom of the Heavens," He said, "is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the birds come and build in its branches." 32

**'The Yeast'** Another parable He spoke to them. 33

"The Kingdom of the Heavens," He said, "is like yeast which a woman takes and buries in a bushel of flour, for it to work there till the whole mass has risen."

**Christ's Use of Parables** All this Jesus spoke to the people in figurative language, and except in figurative language He spoke nothing to them, 34

in fulfilment of the saying of the Prophet, 35

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE, I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS" (Ps. lxxviii. 2).

**'The Wheat and the Darnel.'** Its Meaning When He had dismissed the people and had returned to the house. His disciples came to Him with the request, 36

"Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the Son of Man; the field is the world; the good seed—these are the sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sows the darnel is *the Devil*; the harvest is the Close of the Age; the reapers are the angels. As then the darnel is collected together and burnt up with fire, so will it be at the Close of the Age. The Son of Man will commission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Then will the righteous shine out like the sun in their Father's Kingdom. Listen, every one who has ears!

"The Kingdom of the Heavens is like treasure found and buried' a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

"Again the Kingdom of the Heavens is like a jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away; and though it costs all he has, he buys it.

"Again the Kingdom of the Heavens is like a draw-net let down into the sea, which encloses fish of all sorts. When full, they haul it up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it be at the Close of the Age. The angels will go forth and separate the wicked from among the righteous, and will throw them into the fiery furnace. There will be the weeping aloud and the gnashing of teeth."

**Learners** "Have you understood all this?" He must become Teachers asked.

"Yes," they said.

"Therefore," He said, "remember that every Scribe well trained for the Kingdom of the



Heavens is like a householder who brings out of his storehouse new things and old."

**A Visit to Nazareth and its Synagogue** Jesus concluded this series of parables 53 and then departed. And He came into 54 His own country and proceeded to teach in their synagogue, so that they were filled with astonishment and exclaimed,

"Where did he obtain such wisdom, and these wondrous powers? Is not this the carpenter's son? 55 Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? And his 56 sisters—are they not all living here among us? Where then did he get all this?"

So they turned angrily away from Him. 57

But Jesus said to them,

"There is no prophet left without honour except in his own country and among his own family."

And He performed but few mighty deeds there 58 because of their want of faith.

**The Im-prisonment and Murder of John the Baptist** About that time Herod the Tetrarch 1 14 heard of the fame of Jesus, and he said to 2 his courtiers,

"This is John the Baptist : he has come back to life—and that is why these miraculous Powers are working in him."

For Herod had arrested John, and had put him in 3 chains, and imprisoned him, for the sake of Herodias his brother Philip's wife, because John had persist- 4 ently said to him,

"It is not lawful for you to have her."

And he would have liked to put him to death, but 5 was afraid of the people, because they regarded John as a Prophet. But when Herod's birthday came, the 6 daughter of Herodias danced before all the company, and so pleased Herod that with an oath he promised 7 to give her whatever she asked. So she, instigated by her mother, said, 8

"Give me here on a dish the head of John the Baptist."

The king was deeply vexed, yet because of his 9

repeated oath and of the guests at his table he ordered it to be given her, and he sent and beheaded John in 10 the prison. The head was brought on a dish and 11 given to the young girl, and she took it to her mother. Then John's disciples went and removed the body, 12 and buried it, and came and informed Jesus.

**A Crowd of more than 5,000 People fed** Upon receiving these tidings, Jesus 13 went away by boat to an uninhabited and secluded district; but the people heard of it and followed Him in crowds from the towns by land. So Jesus went out and saw an 14 immense multitude, and felt compassion for them, and cured those of them who were out of health. But 15 when evening was come, the disciples came to Him and said,

"This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat."

"They need not go away," replied Jesus; "you 16 yourselves must give them something to eat."

"We have nothing here," they said, "but five loaves 17 and a couple of fish."

"Bring them here to me," He said, and He told 18, 19 all the people to sit down on the grass.

Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So 20 all ate, and were fully satisfied. The broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten were about 5,000 21 adult men, without reckoning women and children.

**Jesus prays in Solitude** Immediately afterwards He made the 22 disciples go on board the boat and cross to the opposite shore, leaving Him to dismiss the people. When He had done this, He 23 climbed the hill to pray in solitude. Night came on, and He was there alone. Meanwhile the boat was 24 far out on the Lake, buffeted and tossed by the waves, the wind being adverse.

**He walks on the Lake** But towards daybreak He went to them, 25  
walking over the waves. When the dis- 26  
ciples saw Him walking on the waves,  
they were greatly alarmed.

"It is a spirit," they exclaimed, and they cried out with terror.

But instantly Jesus spoke to them, and said, 27  
"There is no danger; it is I; do not be afraid."

"Master," answered Peter, "if it is you, bid me 28  
come to you upon the water."

"Come," said Jesus. 29

Then Peter climbed down from the boat and walked upon the water to go to Him. But when he felt the 30  
wind he grew frightened, and beginning to sink he cried out,

"Master, save me."

Instantly Jesus stretched out His hand and caught 31  
hold of him, saying to him,

"O little faith, why did you doubt?"

So they climbed into the boat, and the wind 32  
lulled; and the men on board fell down before Him,  
and said, 33

"You are indeed God's Son."

**Miracles at Gennesaret** When they had quite crossed over, they 34  
put ashore at Gennesaret; and the men of 35  
the place, recognizing Him, sent word into  
all the country round. So they brought all the sick to 36  
Him, and they entreated Him that they might but  
touch the tassel of His outer garment; and all who  
did so were restored to perfect health.

**Purity is an inward and spiritual Thing** Then there came to Jesus a party of 1 15  
Pharisees and Scribes from Jerusalem, who  
inquired,

"Why do your disciples transgress the 2  
tradition of the Elders by not washing their hands  
before meals?"

"Why do you, too," He retorted, "transgress God's 3  
commands for the sake of your tradition? For God 4  
said, 'HONOUR THY FATHER AND THY MOTHER'

(Exod. xx. 12) ; and ' LET HIM WHO REVILES FATHER OR MOTHER BE CERTAINLY PUT TO DEATH ' (Exod. xxi. 17) ; but you—this is what you say : ' If a man says 5 to his father or mother, That is consecrated, whatever it is, which otherwise you should have received from me—he shall be absolved from honouring his father ; ' 6 and so you have abrogated God's Word for the sake of your tradition. Hypocrites ! well did Isaiah 7 prophesy of you,

" ' THIS IS A PEOPLE WHO HONOUR ME WITH THEIR 8 LIPS,

WHILE THEIR HEART IS FAR AWAY FROM ME ;  
BUT IT IS IN VAIN THEY WORSHIP ME, 9  
WHILE THEY LAY DOWN PRECEPTS WHICH ARE  
MERE HUMAN RULES ' " (Isa. xxix. 13).

Then, when He had called the people to Him, Jesus 10 said,

" Hear and understand. It is not what goes into a 11 man's mouth that defiles him ; but it is what comes out of his mouth—*that* defiles a man."

Then His disciples came and said to Him, 12

" Do you know that the Pharisees were greatly shocked when they heard those words ? "

" Every plant," He replied, " which my Heavenly 13 Father has not planted will be rooted up. Leave 14 them alone. They are blind guides of the blind ; and if a blind man leads a blind man, both will fall into some pit."

" Explain to us this figurative language," said 15 Peter.

" Are even you," He answered, " still without intel- 16 ligence ? Do you not understand that whatever 17 enters the mouth passes into the stomach and is afterwards ejected from the body ? But the things that 18 come out of the mouth proceed from the heart, and it is these that defile the man. For out of the heart 19 proceed wicked thoughts, murder, adultery, fornication, theft, perjury, impiety of speech. These are the 20 things which defile the man ; but eating with unwashed hands does not defile."

Leaving that place, Jesus withdrew into 21  
the vicinity of Tyre and Sidon. Here a 22  
Canaanitish woman of the district came  
out and persistently cried out,

"Sir, Son of David, pity me ; my daughter is cruelly  
harassed by a demon."

But He answered her not a word. Then the dis- 23  
ciples interposed, and begged Him, saying,

"Send her away because she keeps crying behind  
us."

"I have only been sent to the lost sheep of the 24  
house of Israel," He replied.

Then she came and threw herself at His feet and 25  
entreated Him.

"O Sir, help me," she said.

"It is not right," He said, "to take the children's 26  
bread and throw it to the dogs."

"Be it so, Sir," she said, "for even the dogs eat the 27  
scraps which fall from their masters' tables."

"O woman," replied Jesus, "great is your faith : be 28  
it done to you as you desire."

And from that moment her daughter was restored  
to health.

Again, moving thence, Jesus went along 29  
by the Lake of Galilee ; and ascending the  
hill, He sat down there. Soon great 30  
crowds came to Him, bringing with them those who  
were crippled in feet or hands, blind or dumb, and  
many besides, and they hastened to lay them at His  
feet. And He cured them, so that the people were 31  
amazed to see the dumb speaking, the maimed with  
their hands perfect, the lame walking, and the blind  
seeing ; and they gave the glory to the God of Israel.

But Jesus called His disciples to Him 32  
and said,

"My heart yearns over this mass of  
people, for it is now the third day that  
they have been with me and they have nothing  
to eat. I am unwilling to send them away hungry,  
lest they should faint on the road."

**A Gentile  
Girl cured**

**Many other  
Miracles**

**A Crowd  
of more  
than 4,000  
People fed**

"Where can we," asked the disciples, "get bread 33 enough in this remote place to satisfy so vast a multitude?"

"How many loaves have you?" Jesus asked. 34

"Seven," they said, "and a few small fish."

So He bade all the people sit down on the ground, 35 and He took the seven loaves and the fish, and after 36 giving thanks He broke them up and then distributed them to the disciples, and they to the people. And 37 they all ate and were satisfied. The broken portions that remained over they took up—seven full ham- 38 pers. Those who ate were 4,000 adult men, without reckoning women and children.

He then dismissed the people, went on board the 39 boat, and came into the district of Magadan.

**A Sign from  
Heaven**

Here the Pharisees and Sadducees came 1 16 to Him; and, to make trial of Him, they asked Him to show them a sign in the sky.

He replied, " 2

"In the evening you say, 'It will be fine weather, for the sky is red;' and in the morning, 'It will be rough weather to-day, for the sky is red and murky.' You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot. A wicked and 4 faithless generation are eager for a sign; but none shall be given to them except the sign of Jonah."

And He left them and went away.

**False  
Teaching  
compared  
to Yeast**

When the disciples arrived at the other 5 side of the Lake, they found that they had forgotten to bring any bread; and when 6 Jesus said to them, "See to it: beware of the yeast of the Pharisees and Sadducees," they 7 reasoned among themselves, saying,

"It is because we have not brought any bread."

Jesus perceived this and said, 8

"Why are you reasoning among yourselves, you men of little faith, because you have no bread? Do 9 you not yet understand? nor even remember the 5,000 and the five loaves, and how many basketfuls you carried away, nor the 4,000 and the seven loaves, 10

and how many hampers you carried away? How is 11  
it you do not understand that it was not about  
bread that I spoke to you? But beware of the yeast  
of the Pharisees and Sadducees."

Then they perceived that He had not warned them 12  
against bread-yeast, but against the teaching of the  
Pharisees and Sadducees.

**Peter ac-** "When He arrived in the neighbour- 13  
**knowledges** hood of Caesarea Philippi, Jesus ques-  
**Jesus as** tioned His disciples.  
**the Messiah**

"Who do people say that the Son of  
Man is?" He asked.

"Some say John the Baptist," they replied; "others 14  
Elijah; others Jeremiah or one of the Prophets."

"But you, who do you say that I am?" He asked 15  
again.

"You," replied Simon Peter, "are the Christ, the 16  
Son of the ever-living God."

"Blessèd are you, Simon Bar-Jonah," said Jesus; 17  
"for mere human nature has not revealed this to you,  
but my Father in Heaven. And I declare to you that 18  
you are Peter, and that upon this Rock I will build my  
Church, and the might of Hades shall not triumph  
over it. I will give you the keys of the Kingdom of 19  
the Heavens; and whatever you bind on earth shall  
remain bound in Heaven, and whatever you loose on  
earth shall remain loosed in Heaven."

Then He urged His disciples to tell no one that He 20  
was the Christ.

**Jesus** From this time Jesus began to explain to 21  
**predicts** His disciples that He must go to Jerusalem,  
**His own** and suffer much cruelty from the Elders  
**Death** and the High Priests and the Scribes, and  
**and Resur-** be put to death, and on the third day be  
**rection** raised to life again. Then Peter took Him 22

aside and began taking Him to task.

"Master," he said, "God forbid; this will not be  
your lot."

But He turned and said to Peter, 23

"Get behind me, Adversary; you are a hindrance

to me, because your thoughts are not God's thoughts, but men's."

**Nor may His Followers refuse the Cross** Then Jesus said to His disciples, 24  
 "If any one desires to follow me, let him renounce self and take up his cross, and so be my follower. For whoever 25  
 desires to save his life shall lose it, and whoever loses his life for my sake shall find it. Why, what benefit 26  
 will it be to a man if he gains the whole world but forfeits his life? Or what shall a man give to buy back his life? For the Son of Man is soon to come in 27  
 the glory of the Father with His angels, and then will He requite every man according to his actions. I 28  
 solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom."

**The Transfiguration** Six days later, Jesus took with Him Peter 1 17  
 and the brothers James and John, and brought them up a high mountain to a solitary place. There in their presence His form 2  
 underwent a change; His face shone like the sun, and His raiment became as white as the light. And 3  
 suddenly Moses and Elijah appeared to them conversing with Him.

Then Peter said to Jesus, 4  
 "Master, we are thankful to you that we are here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah."

He was still speaking when a luminous cloud 5  
 spread over them; and a voice was heard from within the cloud, which said,

"This is My Son dearly beloved, in whom is My delight. Listen to Him."

On hearing this voice, the disciples fell on their 6  
 faces and were filled with terror. But Jesus came 7  
 and touched them, and said,

"Rouse yourselves and have no fear."

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid a 9  
 command upon them.



"Tell no one," He said, "of the sight you have seen till the Son of Man has risen from among the dead."

**The Baptizer the second Elijah** "Why then," asked the disciples, "do the Scribes say that Elijah must first come?" "Elijah was indeed to come," He replied, "and would reform everything. But I tell you that he has already come, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way."

Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them.

**Cure of an Epileptic** When they had returned to the people, there came to Him a man who fell on his knees before Him and besought Him.

"Sir," he said, "have pity on my son, for he is an epileptic and is very ill. Often he falls into the fire and often into the water. I have brought him to your disciples, and they have not been able to cure him."

"O unbelieving and perverse generation!" replied Jesus; "how long shall I be with you? how long shall I endure you? Bring him to me."

Then Jesus reprimanded the demon, and it came out and left him; and the boy was cured from that moment.

**The Power of Faith** Then the disciples came to Jesus privately and asked Him,

"Why could not we expel the demon?"

"Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith like a mustard seed, you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you. But an evil spirit of this kind is only driven out by prayer and fasting."

As they were travelling about in Galilee, Jesus said to them,

**Jesus again predicts His own Death and Resurrection** "The Son of Man is about to be betrayed into the hands of men; they will put Him to death, but on the third day He will be raised to life again."

And they were exceedingly distressed.

After their arrival at Capernaum the 24  
**He pays the** collectors of the half-shekel came and  
**Temple Tax** asked Peter,

"Does not your Teacher pay the half-shekel?"

"Yes," he replied, and then went into the house. 25

But before he spoke a word Jesus said,

"What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?"

"From others," he replied. 26

"Then the children go free," said Jesus. "How- 27  
 ever, lest we cause them to sin, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me."

**A Lesson in** Just then the disciples came to Jesus 1 18  
**Humility** and asked,

"Who ranks higher than others in the Kingdom of the Heavens?"

So He called a young child to Him, and, bidding 2  
 him stand in the midst of them, said, 3

"In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. Who- 4  
 ever therefore shall humble himself as this young child, he it is who is superior to others in the Kingdom of the Heavens. And whoever for my 5  
 sake receives one young child such as this, receives me. But whoever shall occasion the fall of one of 6  
 these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.

**'Beware of** "Alas for the world because of causes 7  
**leading** of falling! They cannot but come, but  
**others** alas for each man through whom they  
**into Sin'** come! If your hand or your foot is 8.  
 causing you to fall into sin, cut it off and away with it. It is better for you to enter into Life crippled in hand or foot than to remain in possession of two sound hands or feet but be thrown into the fire of the

Ages. And if your eye is causing you to fall into sin, 9  
 tear it out and away with it ; it is better for you to enter  
 into Life with only one eye, than to remain in possession  
 of two eyes but be thrown into the Gehenna of fire.

‘Despise no one. The straying Sheep’ “Beware of ever despising one of these 10  
 little ones, for I tell you that in Heaven  
 their angels have continual access to my  
 Father who is in Heaven. What do you 12

yourselves think? Suppose a man gets a hundred  
 sheep and one of them strays away, will he not leave  
 the ninety-nine on the hills and go and look for the  
 one that is straying? And if he succeeds in finding 13  
 it, in solemn truth I tell you that he rejoices over it  
 more than he does over the ninety-nine that have not  
 gone astray. Just so it is not the will of your Father 14  
 in Heaven that one of these little ones should be lost.

How to treat a sinning Fellow Christian “If your brother acts wrongly towards 15  
 you, go and point out his fault to him  
 when only you and he are there. If  
 he listens to you, you have gained your  
 brother. But if he will not listen to you, go again, 16  
 and ask one or two to go with you, that every word  
 spoken may be attested by two or three witnesses. If 17  
 he refuses to hear them, appeal to the Church ; and if  
 he refuses to hear even the Church, regard him just  
 as you regard a Gentile or a tax-gatherer. I 18  
 solemnly tell you that whatever you as a Church  
 bind on earth will in Heaven be held as bound, and  
 whatever you loose on earth will in Heaven be held  
 to be loosed. I also solemnly tell you that if two of 19  
 you here on earth agree together concerning anything  
 whatever that they shall ask, the boon will come to  
 them from my Father who is in Heaven. For where 20  
 there are two or three assembled in my name, there  
 am I in the midst of them.”

At this point Peter came to Him with 21

How often he is to be forgiven the question,

“Master, how often shall my brother  
 act wrongly towards me and I forgive

him ? seven times ? ”

"I do not say seven times," answered Jesus, "but 22  
seventy times seven times.

**The Duty of mutual For-  
giveness** "For this reason the Kingdom of the 23  
Heavens may be compared to a king who  
determined to have a settlement of accounts  
with his servants. But as soon as he began 24  
the settlement, one was brought before him who  
owed 10,000 talents, and was unable to pay. So his 25  
master ordered that he and his wife and children  
and everything that he had should be sold, and  
payment be made. The servant therefore falling 26  
down, prostrated himself at his feet and entreated  
him.

" 'Only give me time,' he said, 'and I will pay you  
the whole.'

"Whereupon his master, touched with compassion, 27  
set him free and forgave him the debt. But no 28  
sooner had that servant gone out, than he met with  
one of his fellow servants who owed him 100  
shillings; and seizing him by the throat and nearly  
strangling him he exclaimed,

" 'Pay me all you owe.'

"His fellow servant therefore fell at his feet and 29  
entreated him,

" 'Only give me time,' he said, 'and I will pay you.'

"He would not, however, but went and threw him 30  
into prison until he should pay what was due. His 31  
fellow servants, therefore, seeing what had happened,  
were exceedingly angry; and they came and told  
their master without reserve all that had happened.  
At once his master called him and said, 32

" 'Wicked servant, I forgave you all that debt,  
because you entreated me: ought not you also to have 33  
had pity on your fellow servant, just as I had pity on  
you?'

"So his master, greatly incensed, handed him over 34  
to the jailers until he should pay all he owed him.

"In the same way my Heavenly Father will deal 35  
with you, if you do not all of you forgive one another  
from your hearts."

Jesus  
crosses the  
Jordan

When Jesus had finished these dis- 1 19  
courses, He removed from Galilee and  
came into that part of Judaea which lay  
beyond the Jordan. And a vast multitude 2  
followed him, and He cured them there.

A Question  
about  
Divorce

Then came some of the Pharisees to Him 3  
to put Him to the proof by the question,  
"Has a man a right to divorce his wife  
whenever he chooses?"

"Have you not read," He replied, "that He who 4  
made them 'MADE THEM' from the beginning 'MALE  
AND FEMALE (Gen. i. 27), AND SAID, FOR THIS 5  
REASON A MAN SHALL LEAVE HIS FATHER AND  
MOTHER AND BE UNITED TO HIS WIFE, AND THE  
TWO SHALL BE ONE' (Gen. ii. 24)? Thus they are 6  
no longer two, but 'one'! What therefore God has  
joined together, let not man separate."

"Why then," said they, "did Moses command the 7  
husband to give her 'a written notice of divorce,' and  
so put her away (Deut. xxiv. 1)?"

"Moses," He replied, "in consideration of the 8  
hardness of your nature permitted you to put away  
your wives, but it has not been so from the beginning.  
And I tell you that whoever divorces his wife for any 9  
reason except her unfaithfulness, and marries another  
woman, commits adultery."

"If this is the case with a man in relation to his wife," 10  
said the disciples to Him, "it is better not to marry."

"It is not every man," He replied, "who can re- 11  
ceive this teaching, but only those on whom the grace  
has been bestowed. There are men who from their 12  
birth have been disabled from marriage, others who  
have been so disabled by men, and others who have  
disabled themselves for the sake of the Kingdom of  
the Heavens. He who is able to receive this, let him  
receive it."

Little Chil-  
dren wel-  
comed and  
blessed

Then young children were brought to 13  
Him for Him to put His hands on them  
and pray; but the disciples interfered.  
Jesus however said, 14

"Let the little children come to me, and do not hinder them ; for it is to those who are childlike that the Kingdom of the Heavens belongs."

So He laid His hands upon them and went away. 15

**The wealthy Ruler** "Teacher," said one man coming up to Him, "what that is good shall I do in order to win the Life of the Ages ?" 16

"Why do you ask me," He replied, "about what is good ? There is only One who is truly good. But if you desire to enter into Life, keep the Commandments." 17

"Which Commandments ?" he asked. 18

Jesus answered,

" 'THOU SHALT NOT KILL ;' 'THOU SHALT NOT COMMIT ADULTERY ;' 'THOU SHALT NOT STEAL ;' 'THOU SHALT NOT LIE IN GIVING EVIDENCE ;' 'HONOUR THY FATHER AND THY MOTHER' (Exod. 19 xx. 12-16 ; Deut. v. 16-20) ; and 'THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THYSELF' " (Lev. xix. 18). 19

"All of these," said the young man, "I have carefully kept. What do I still lack ?" 20

"If you desire to be perfect," replied Jesus, "go and sell all that you have, and give to the poor, and you shall have wealth in Heaven ; and come, follow me." 21

On hearing those words the young man went away much cast down ; for he had much property. 22

So Jesus said to His disciples, 23

**Wealth has serious Disadvantages**

"I solemnly tell you that it is with difficulty that a rich man will enter the Kingdom of the Heavens. Yes, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." 24

These words utterly amazed the disciples, and they asked, 25

"Who then can be saved ?"

Jesus looked at them and said, 26

"With men this is impossible, but with God everything is possible."

Then Peter said to Jesus, 27

Self-sacrifice  
for Christ  
enriches

"See, we have forsaken everything and followed you; what then will be *our* reward?"

"I solemnly tell you," replied Jesus, "that in the 28  
New Creation, when the Son of Man has taken His  
seat on His glorious throne, all of you who have  
followed me shall also sit on twelve thrones and  
judge the twelve tribes of Israel. And whoever has 29  
forsaken houses, or brothers or sisters, or father or  
mother, or children or lands, for my sake, shall re-  
ceive many times as much and shall have as his  
inheritance the Life of the Ages.

"But many who are now first will be last, and 30  
many who are now last will be first.

'The  
Vineyard  
Labourers'

"For the Kingdom of the Heavens is like 1 20

an employer who went out early in the  
morning to hire men to work in his vine-  
yard, and having made an agreement with 2

them for a shilling a day, sent them unto his vine-  
yard. About nine o'clock he went out and saw 3  
others loitering in the market-place. To these also 4  
he said,

"You also, go into the vineyard, and whatever is  
right I will give you."

"So they went. Again about twelve, and about 5  
three o'clock, he went out and did the same. And 6  
going out about five o'clock he found others loitering,  
and he asked them,

"Why have you been standing here all day long,  
doing nothing?"

"Because no one has hired us," they replied. 7

"You also, go into the vineyard," he said.

"When evening came, the master said to his 8  
steward,

"Call the men and pay them their wages. Begin  
with the last set and finish with the first."

"When those came who had begun at five o'clock, 9  
they received a shilling apiece; and when the first 10  
came, they expected to get more, but they also each

got the shilling. So when they had received it, they 11  
grumbled against the employer, saying,

" 'These who came last have done only one hour's 12  
work, and you have put them on the same level with  
us who have worked the whole day and have borne  
the scorching heat.'

" 'My friend,' he answered to one of them, 'I am 13  
doing you no injustice. Did you not agree with me  
for a shilling? Take your money and go. I choose 14  
to give this last comer just as much as I give you.  
Have I not a right to do what I choose with my 15  
own property? Or are you envious because I am  
generous?'

" So the last shall be first, and the first last." 16

**Jesus pre-** Jesus was now going up to Jerusalem, 17  
**dicts His** and He took the twelve disciples aside by  
**Death and** themselves, and on the way he said to  
**Resurrection** them,

" We are going up to Jerusalem, and there the Son 18  
of Man will be betrayed to the High Priests and  
Scribes. They will condemn Him to death, and hand 19  
Him over to the Gentiles to be made sport of and  
scourged and crucified; and on the third day He will  
be raised to life."

**A Request** Then the mother of the sons of Zabdi 20  
**for worldly** came to Him with her sons, and knelt  
**Honour** before Him to make a request of  
Him.

"What is it you desire?" He asked. 21

"Command," she replied, "that these my two sons  
may sit one at your right hand and one at your left in  
your Kingdom."

"None of you know what you are asking for," said 22  
Jesus; "can you drink out of the cup from which I am  
about to drink?"

"We can," they replied.

"You shall drink out of my cup," He said, "but a 23  
seat at my right hand or at my left it is not for me to  
allot, but it belongs to those for whom it has been  
prepared by my Father."



The other ten heard of this, and their indignation 24  
 was aroused against the two brothers. But 25  
**Humble Ser-** Jesus called them to Him, and said,  
**vice is true** "You know that the rulers of the Gen-  
**Greatness** tiles lord it over them, and their great men  
 exercise authority over them. Not so shall it be 26  
 among you ; but whoever desires to be great among  
 you shall be your servant, and whoever desires to 27  
 be first among you shall be your bondservant ; just 28  
 as the Son of Man came not to be served but  
 to serve, and to give His life as the redemption-  
 price for many."

As they were leaving Jericho, an 29  
**Two blind** immense crowd following Him, two 30  
**Men receive** blind men sitting by the roadside heard  
**Sight** that it was Jesus who was passing by,  
 and cried aloud,

"Sir, Son of David, pity us."

The people angrily tried to silence them, but they 31  
 cried all the louder,

"O Sir, Son of David, pity us," they said.

So Jesus stood still and called to them. 32

"What shall I do for you?" He asked.

"Sir, let our eyes be opened," they replied. 33

Moved with compassion, Jesus touched their eyes, 34  
 and immediately they regained their sight and followed  
 Him.

When they were come near Jerusalem 1 21  
**An Ass and** and had arrived at Bethphagé and the  
**its Colt are** Mount of Olives, Jesus sent two of the dis-  
**borrowed** ciples on in front, saying to them, 2

"Go to the village you see facing you, and as you  
 enter it you will find a she-ass tied up and a foal with  
 her. Untie her and bring them to me. And if any 3  
 one says anything to you, say, 'The Master needs  
 them,' and he will at once send them."

This took place in order that the Prophet's predic- 4  
 tion might be fulfilled :

"TELL THE DAUGHTER OF ZION, 5

'SEE, THY KING IS COMING TO THEE,

GENTLE, AND YET MOUNTED ON AN ASS,  
EVEN ON A COLT THE FOAL OF A BEAST OF  
BURDEN' ”

(Isa. lxii. 11 ; Zech. ix. 9).

So the disciples went and did as Jesus 6  
had instructed them : they brought the she- 7  
ass and the foal, and threw their outer  
garments on them. So He sat on them ; 8  
and most of the crowd kept spreading their garments  
along the road, while others cut branches from the  
trees and carpeted the road with them, and the multi- 9  
tudes—some of the people preceding Him and some  
following—sang aloud,

“ GOD SAVE THE SON OF DAVID !

BLESSINGS ON HIM WHO COMES IN THE LORD'S  
NAME !

GOD IN THE HIGHEST HEAVENS SAVE HIM ! ”

(Ps. cxviii. 25, 26).

When He thus entered Jerusalem, the whole city 10  
was thrown into commotion, every one inquiring,

“ Who is this ? ”

“ This is Jesus, the Prophet, from Nazareth in 11  
Galilee,” replied the crowds.

Entering the Temple, Jesus drove out all 12  
who were buying and selling there, and  
overturned the money-changers' tables  
and the seats of the pigeon-dealers.

“ It is written,” He said, “ MY HOUSE SHALL BE 13  
CALLED THE HOUSE OF PRAYER ’ (Isa. lvi. 7), but you  
are making it A ROBBERS' CAVE ” (Jer. vii. 11).

And the blind and the lame came to Him in the 14  
Temple, and He cured them.

But when the High Priests and the Scribes saw the 15  
wonderful things that He had done and the children  
who were crying aloud in the Temple, “ GOD SAVE  
THE SON OF DAVID,” they were filled with indig-  
nation.

“ Do you hear,” they asked Him, “ what these chil- 16  
dren are saying ? ”

“ Yes,” He replied ; “ have you never read, ‘ OUT

OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST BROUGHT FORTH THE PRAISE WHICH IS DUE" (Ps. viii. 2)?"

So He left them and went out of the city to Bethany 17 and passed the night there.

Early in the morning as He was on 18  
**An unfruit- His way to return to the city He was 19**  
**ful Fig Tree** hungry, and seeing a fig-tree on the  
**cursed** road-side He went up to it, but found  
 nothing on it but leaves.

"On you," He said, "no fruit shall ever again grow."

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in aston- 20  
 ishment,

"How instantaneously the fig-tree has withered away!"

"I solemnly tell you," said Jesus, "that if you have 21  
 an unwavering faith, you shall not only perform such  
 a miracle as this of the fig-tree, but that even if you  
 say to this mountain, 'Be thou lifted up and hurled  
 into the sea,' it shall be done; and everything, what- 22  
 ever it be, that you ask for in your prayers, if you  
 have faith, you shall obtain."

He entered the Temple; and while He 23  
**The Leaders of the People silenced** was teaching, the High Priests and the  
 Elders of the people came to Him and  
 asked Him,

"By what authority are you doing these things?  
 and who gave you this authority?"

"And I also have a question to ask you," replied 24  
 Jesus, "and if you answer me, I in turn will tell you  
 by what authority I do these things. John's Baptism, 25  
 whence was it?—had it a heavenly or a human  
 origin?"

So they debated the matter among themselves.

"If we say 'a heavenly origin,'" they argued, "he  
 will say, 'Why then did you not believe him?' and if 26  
 we say 'a human origin' we have the people to fear,  
 for they all hold John to have been a Prophet."

So they answered Jesus,

27

"We do not know."

"Nor do I tell you," He replied, "by what authority I do these things."

Dis-  
obedience,  
apparent  
and real

"But give me your judgement. There 28  
was a man who had two sons. He came  
to the elder of them, and said,  
"My son, go and work in the vineyard  
to-day."

"I will not," he replied.

29

"But afterwards he was sorry, and went. He came 30  
to the second and spoke in the same manner. His  
answer was,

"I will go, Sir."

"But he did not go. Which of the two did as his 31  
father desired?"

"The first," they said.

"I solemnly tell you," replied Jesus, "that the tax-  
gatherers and the notorious sinners are entering the  
Kingdom of God in front of you. For John came 32  
to you observing all sorts of ritual, and you put no  
faith in him: the tax-gatherers and the notorious  
sinners did put faith in him, and you, though you  
saw this example set you, were not even after-  
wards sorry so as to believe him.

"Listen to another parable. There was 33  
'The Vine-  
dressers' a householder who planted a vineyard,

made a fence round it, dug a wine-tank  
in it, and built a strong lodge; then let the place to  
vine-dressers, and went abroad. When vintage- 34  
time approached, he sent his servants to the vine-  
dressers to receive his share of the grapes; but 35  
the vine-dressers seized the servants, and one they  
cruelly beat, one they killed, one they pelted with  
stones. Again he sent another party of servants more 36  
numerous than the first; and these they treated in the  
same manner. Later still he sent to them his son, saying, 37

"They will respect my son."

"But the vine-dressers, when they saw the son, 38  
said to one another,

“Here is the heir : come, let us kill him and get his inheritance.’

“So they seized him, dragged him out of the vineyard, and killed him. When then the owner of the vineyard comes, what will he do to those vine-dressers ?”

“He will put the wretches to a wretched death,” was the reply, “and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season.”

“Have you never read in the Scriptures,” said Jesus,

“THE STONE WHICH THE BUILDERS REJECTED  
HAS BEEN MADE THE CORNERSTONE :  
THIS CORNERSTONE CAME FROM THE LORD,  
AND IS WONDERFUL IN OUR EYES’ (Ps. cxviii.  
22, 23) ?

“That, I tell you, is the reason why the Kingdom of God will be taken away from you, and given to a nation that will exhibit the power of it. He who falls on this stone will be severely hurt ; but he on whom it falls will be utterly crushed.”

After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them ; but though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.

Again Jesus spoke to them in figurative language. 1 22

“The Kingdom of the Heavens,” He said, “may be compared to a King who celebrated the marriage of his son, and sent his servants to call the invited guests to the wedding, but they were unwilling to come.

“Again he sent other servants with a message to those who were invited.

“My breakfast is now ready,” he said, “my bullocks and fat cattle are killed, and every preparation is made : come to the wedding.’

“They however gave no heed, but went, one to 5

his home in the country, another to his business ; and 6  
the rest seized the king's servants, maltreated them,  
and murdered them. So the king's anger was stirred, 7  
and he sent his troops and destroyed those murderers  
and burnt their city. Then he said to his servants, 8

" 'The wedding banquet is ready, but those who  
were invited were unworthy of it. Go out therefore 9  
to the cross-roads, and everybody you meet invite to  
the wedding.' "

" So they went out into the roads and gathered 10  
together all they could find, both bad and good, and  
the banqueting-hall was filled with guests.

**A presumptuous Guest** " Now the king came in to see the 11  
guests ; and among them he discovered  
one who was not wearing a wedding-robe.

" 'My friend,' he said, 'how is it that you came in 12  
here without a wedding robe ?' "

" The man stood speechless. Then the king said 13  
to the servants,

" 'Bind him hand and foot and fling him into the  
darkness outside : there will be the weeping aloud and  
the gnashing of teeth.' "

" For there are many called, but few chosen." 14

**A Question about Tribute** Then the Pharisees went and con- 15  
sulted together how they might entrap  
Him in His conversation. So they sent 16  
to Him their disciples together with the

Herodians ; who said,

" Teacher, we know that you are truthful and that  
you faithfully teach God's truth ; and that no fear of  
man misleads you, for you are not biased by men's  
wealth or rank. Give us your judgement therefore : 17  
is it allowable for us to pay a poll-tax to Caesar, or  
not ? "

Perceiving their wickedness, Jesus replied, 18

" Why are you hypocrites trying to ensnare me ? 19  
Show me the tribute coin."

And they brought Him a shilling.

" Whose likeness and inscription," He asked, " is 20  
this ? "

"Caesar's," they replied 21

"Pay therefore," He rejoined, "what is Caesar's to Caesar ; and what is God's to God."

They heard this, and were astonished ; then left 22 Him, and went their way.

**'A Woman** On the same day a party of Sadducees 23  
**who had** came to Him, contending that there is no  
**had seven** resurrection. And they put this case to  
**Husbands'** Him.

"Teacher," they said, "Moses enjoined, 'If A 24  
MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS  
WIDOW, AND RAISE UP A FAMILY FOR HIM' (Deut.  
xxv. 5). Now we had among us seven brothers. 25  
The eldest of them married, but died childless, leav-  
ing his wife to his brother. So also did the second 26  
and the third, down to the seventh, till the woman 27  
also died, after surviving them all. At the Resurrec- 28  
tion, therefore, whose wife of the seven will she be ?  
for they all married her."

The reply of Jesus was, 29

"You are in error, through ignorance of the Scrip-  
tures and of the power of God. For in the Resurrec- 30  
tion, men neither marry nor are women given in  
marriage, but they are like angels in Heaven. But 31  
as to the Resurrection of the dead, have you never  
read what God says to you, 'I AM THE GOD OF 32  
ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB'  
(Exod. iii. 6)? He is not the God of dead, but of  
living men."

All the crowd heard this, and were filled with 33  
amazement at His teaching.

**Love, the** Now the Pharisees came up when they 34  
**supreme** heard that He had silenced the Sadducees,  
**Law** and one of them, an expounder of the 35  
Law, asked Him as a test question,

"Teacher, which is the greatest Commandment in 36  
the Law?"

"'THOU SHALT LOVE THE LORD THY GOD,'" He 37  
answered, "'WITH THY WHOLE HEART, THY WHOLE  
SOUL, THY WHOLE MIND' (Deut. vi. 5). This is the 38

greatest and foremost Commandment. And the 39  
second is similar to it: 'THOU SHALT LOVE THY  
FELLOW MAN AS MUCH AS THYSELF' (Lev. xix. 18).  
The whole of the Law and the Prophets is summed 40  
up in these two Commandments."

'David's           While the Pharisees were still assembled 41  
Son' and       there, Jesus put a question to them.  
'David's        " What think you about the Christ," He 42  
Lord'           said, " whose son is He ? "

" David's," they replied.

" How then," He asked, " does David, taught by the 43  
Spirit, call Him Lord, when he says,

" 'THE LORD SAID TO MY LORD,                               44

SIT AT MY RIGHT HAND

UNTIL I HAVE PUT THY FOES BENEATH THY  
FEET' (Ps. cx. 1) ?

" If therefore David calls Him Lord, how can He be 45  
his son ? " No one could say a word in reply, nor 46  
from that day did any one venture again to put a  
question to Him.

Then Jesus addressed the crowds and 1 23  
Scribes and       His disciples.  
Pharisees  
denounced

" The Scribes," He said, " and the Phari- 2  
sces sit in the chair of Moses. Therefore 3  
do and observe everything that they command you;  
but do not imitate their lives, for though they tell  
others what to do, they do not do it themselves.  
Heavy and cumbrous burdens they bind together and 4  
load men's shoulders with them, while as for them-  
selves, not with one finger do they choose to lift them.  
And everything they do they do with a view to being 5  
observed by men ; for they widen their phylacteries  
and make the tassels large, and love the best seats at 6  
a dinner party or in the synagogues, and like to be 7  
bowed to in places of public resort, and to be addressed  
by men as ' Rabbi.'

" As for you, do not accept the title of 8  
Brotherhood    ' Rabbi,' for one alone is your Teacher, and  
among  
Christians       you are all brothers. And call no one on 9  
earth your Father, for One alone is your



Father—the Heavenly Father. And do not accept 10  
the name of 'leader,' for your Leader is one alone—the  
Christ. He who is the greatest among you shall be your 11  
servant; and one who exalts himself shall be abased, 12  
while one who abases himself shall be exalted.

**Stern De-** "But alas for you, Scribes and Pharisees, 13  
**nunciations** hypocrites, for you lock the door of the  
Kingdom of the Heavens against men;  
you yourselves do not enter, nor do you allow those  
to enter who are seeking to do so.

"Alas for you, Scribes and Pharisees, hypocrites, 15  
for you scour sea and land in order to win one con-  
vert—and when he is gained, you make him twice as  
much a son of Gehenna as yourselves.

"Alas for you, you blind guides, who say, 16  
"Whoever swears by the Sanctuary it is nothing;  
but whoever swears by the gold of the Sanctuary, is  
bound by the oath."

"Blind fools! Why, which is greater?—the gold, 17  
or the Sanctuary which has made the gold holy? And 18  
you say,

"Whoever swears by the altar, it is nothing; but  
whoever swears by the offering lying on it is bound  
by the oath."

"You are blind! Why, which is greater?—the 19  
offering, or the altar which makes the offering holy?  
He who swears by the altar swears both by it and by 20  
everything on it; he who swears by the Sanctuary 21  
swears both by it and by Him who dwells in it; and 22  
he who swears by Heaven swears both by the throne  
of God and by Him who sits upon it.

"Alas for you, Scribes and Pharisees, hypocrites, 23  
for you pay the tithe on mint, dill, and cumin, while  
you have neglected the weightier requirements of the  
Law—just judgement, mercy, and faithful dealing.  
These things you ought to have done, and yet you  
ought not to have left the others undone. You blind 24  
guides, straining out the gnat while you gulp down  
the camel!

"Alas for you, Scribes and Pharisees, hypocrites, 25

for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the inside of the cup 26 or dish, and then the outside will be clean also.

"Alas for you, Scribes and Pharisees, hypocrites, for 27 you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The 28 same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God's Law.

"Alas for you, Scribes and Pharisees, hypocrites, 29 for you repair the sepulchres of the Prophets and keep in order the tombs of the righteous, and your 30 boast is,

"If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the Prophets.'

"So that you bear witness against yourselves that 31 you are descendants of those who murdered the Prophets. Fill up the measure of your forefathers' 32 guilt. O serpents, O vipers' brood, how are you to 33 escape condemnation to Gehenna?

**The Guilt  
of that  
Generation** "For this reason I am sending to you 34 Prophets and wise men and Scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; 35 that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all these 36 things will come upon the present generation.

**Jesus  
grieves over  
Jerusalem** "O Jerusalem, Jerusalem! thou who 37 murderest the Prophets and stonest those who have been sent to thee! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings,

and you would not come ! See, your house will 38  
 now be left to you desolate ! For I tell you that 39  
 you will never see me again until you say, 'BLESSED  
 BE HE WHO COMES IN THE NAME OF THE LORD''  
 (Ps. cxviii. 26).

Jesus pre-  
 dicted the  
 Destruction  
 of the  
 Temple

Jesus had left the Temple and was 1 24  
 going on His way, when His disciples came  
 and called His attention to the Temple  
 buildings.

"You see all these?" He replied ; "in 2  
 solemn truth I tell you that there will not be left here  
 one stone upon another that will not be pulled down."

Christ's Re-  
 turn at the  
 End of the  
 Age

Afterwards He was on the Mount of 3  
 Olives and was seated there when the  
 disciples came to Him, apart from the  
 others, and said,

"Tell us when this will be ; and what will be the  
 sign of your Coming and of the Close of the Age?"

"Take care that no one misleads you," answered 4  
 Jesus ; "for many will come assuming my name and 5  
 saying 'I am the Christ ;' and they will mislead  
 many. And before long you will hear of wars and 6  
 rumours of wars. Do not be alarmed, for such things  
 must be ; but the End is not yet. FOR NATION WILL 7  
 RISE IN ARMS AGAINST NATION, KINGDOM AGAINST  
 KINGDOM (Isa. xix. 2), and there will be famines and  
 earthquakes in various places ; but all these miseries 8  
 are but like the early pains of childbirth.

Persecution,  
 Apostasy,  
 and world-  
 wide  
 Preaching

"At that time they will deliver you up to 9  
 punishment and will put you to death ;  
 and you will be objects of hatred to all the  
 nations because you are called by my name.  
 Then WILL MANY STUMBLE AND FALL 10  
 (Isa. viii. 15), and they will betray one another and  
 hate one another. Many false prophets will rise up 11  
 and lead multitudes astray ; and because of the pre- 12  
 valent disregard of God's Law the love of the great  
 majority will grow cold ; but those who stand firm to 13  
 the End shall be saved. And this Good News of the 14  
 Kingdom shall be proclaimed throughout the whole

world to set the evidence before all the Gentiles ; and then the End will come.

“When you have seen (to use the 15  
 ‘The Abom- language of the Prophet Daniel) the  
 ination of’ ‘ABOMINATION OF DESOLATION’ (Dan. ix.  
 Desolation’ 27), standing in the Holy Place”—let the  
 reader observe those words—“then let those who are 16  
 in Judaea escape to the hills ; let him who is on the 17  
 roof not go down to fetch what is in his house ; nor 18  
 let him who is outside the city stay to pick up his  
 outer garment. And alas for the women who at that 19  
 time are with child or have infants !

“But pray that your flight may not be in winter, nor 20  
 on the Sabbath ; for it WILL BE a time of 21  
 Unpar- great SUFFERING, SUCH AS NEVER HAS BEEN  
 alleled FROM THE BEGINNING OF THE WORLD TILL  
 Distress NOW (Dan. xii. 1), and assuredly never  
 will be again And if those days had not been cut 22  
 short, no one would escape ; but for the sake of God’s  
 own People those days will be cut short.

“If at that time any one should say to 23  
 The Coming of Christ you, ‘See, here is the Christ !’ or ‘Here !’  
 to be give no credence to it. For there will 24  
 widely seen rise up false Christs and false prophets,  
 displaying wonderful signs and prodigies, so as to  
 deceive, were it possible, even God’s own People.  
 Remember, I have forewarned you. If therefore they 25,  
 should say to you, ‘See, He is in the Desert !’ do not  
 go out there : or ‘See, He is indoors in the room !’ do  
 not believe it. For just as the lightning flashes in the 27  
 east and is seen to the very west, so will be the  
 Coming of the Son of Man. Wherever the dead 28  
 body is, there will the vultures flock together.

“But immediately after those times of 29  
 The Son of Man amid the Clouds distress THE SUN WILL BE DARKENED, THE  
 MOON WILL NOT SHED HER LIGHT, THE  
 STARS WILL FALL FROM THE FIRMAMENT,  
 AND THE FORCES WHICH CONTROL THE HEAVENS WILL  
 BE DISORDERED AND DISTURBED (Isa. xiii. 10 ; xxxiv. 4).  
 Then will appear the sign of the Son of Man in 30

the sky ; and THEN WILL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) with great power and glory. And He will 31 send out His angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64 ; xxx. 4).

“ Now learn from the fig-tree the lesson 32  
 A definite Limit of Time it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may 33 be sure that He is near—at your very door. I tell you 34 in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but 35 it is certain that my words will not pass away.

“ But as to that day and the exact time 36  
 The exact Day and Hour uncertain no one knows—not even the angels of heaven, nor the Son, but the Father alone. ‘ For as it was in the time of Noah (Gen. 37 vii.), so it will be at the Coming of the Son of Man. At 38 that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realise 39 any danger till the Deluge came and swept them all away ; so will it be at the Coming of the Son of Man. Then will two men be in the open country : one will 40 be taken away, and one left behind. Two women will 41 be grinding at the mill : one will be taken away, and one left behind. Be on the alert therefore, for you do 42 not know the day on which your Lord is coming. But of this be assured, that if the master of the house 43 had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be 44 ready ; for it is at a time when you do not expect Him that the Son of Man will come.

**Faithful and  
unfaithful  
Servants**

“Who therefore is the loyal and in- 45  
telligent servant to whom his master has  
entrusted the control of his household to  
give them their rations at the appointed  
time? Blessed is that servant whom his master when 46  
he comes shall find so doing! In solemn truth I tell 47  
you that he will give him the management of all his  
wealth. But, if the man, being a bad servant, should 48  
say in his heart, ‘My master is a long time in coming,’  
and should begin to beat his fellow servants, while 49  
he eats and drinks with drunkards; the master of 50  
that servant will arrive on a day when he is not ex-  
pecting him and at an hour of which he has not  
been informed; he will treat him with the utmost 51  
severity and assign him a place among the hypo-  
crites: there will be the weeping and the  
gnashing of teeth.

“Then will the Kingdom of the Heavens 1 **25**  
be found to be like ten bridesmaids who  
took their torches and went out to meet the  
bridegroom. Five of them were foolish and five were 2  
wise. For the foolish, when they took their torches, 3  
did not provide themselves with oil; but the wise, 4  
besides their torches, took oil in their flasks. The 5  
bridegroom was a long time in coming, so that mean-  
while they all became drowsy and fell asleep. But at 6  
midnight there is a loud cry,

“‘The bridegroom! Go out and meet him!’

“Then all those bridesmaids roused themselves 7  
and trimmed their torches.

“‘Give us some of your oil,’ said the foolish ones to 8  
the wise, ‘for our torches are going out.’

“‘But perhaps,’ replied the wise, ‘there will not be 9  
enough for all of us. Go to the shops rather, and buy  
some for yourselves.’

“So they went to buy. But meanwhile the bride- 10  
groom came; those bridesmaids who were ready  
went in with him to the wedding banquet; and the  
door was shut.

“Afterwards the other bridesmaids came and cried, 11

“ ‘Sir, Sir, open the door to us.’

“ ‘In solemn truth I tell you,’ he replied, ‘I do not 12 know you.’

“ ‘Keep awake therefore ; for you know neither the 13 day nor the hour.

“ ‘Why, it is like a man who, when going 14 on his travels, called his bondservants and entrusted his property to their care.

**Privilege and Responsibility** To one he gave five talents, to another 15 two, to another one—to each according to his individual capacity ; and then started from home. Without delay the one who had received the five 16 talents went and employed them in business, and gained five more. In the same way he who had the 17 two gained two more. But the man who had received 18 the one went and dug a hole and buried his master’s money.

“ ‘After a long lapse of time the master of those 19 servants returned, and had a reckoning with them. The one who had received the five talents came and 20 brought five more, and said,

“ ‘Sir, it was five talents that you entrusted to me : see, I have gained five more.’

“ ‘You have done well, good and trustworthy servant,’ replied his master ; ‘you have been trustworthy in the management of a little, I will put you in charge of much : share your master’s joy.’

“ ‘The second, who had received the two talents, 22 came and said,

“ ‘Sir, it was two talents you entrusted to me : see, I have gained two more.’

“ ‘Good and trustworthy servant, you have done 23 well,’ his master replied ; ‘you have been trustworthy in the management of a little, I will put you in charge of much : share your master’s joy.’

“ ‘But, next, the man who had the one talent in his 24 keeping came and said,

“ ‘Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed. So being afraid I went and buried 25



your talent in the ground : there you have what belongs to you.'

" 'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away the talent from him, and give it to the man who has the ten.' (For to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) 'But as for this worthless servant, put him out into the darkness outside : *there* will be the weeping and the gnashing of teeth.'

" 'When the Son of Man comes in His glory, and all the angels with Him, then will He sit upon His glorious throne, and all the nations will be gathered into His presence. And He will separate them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, and the goats at His left.'

" 'Then the King will say to those at His right, 'Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me.'

" 'When, Lord,' the righteous will reply, 'did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?'

" 'But the King will answer them,

" 'In solemn truth I tell you that in so far as you



rendered such services to one of the humblest of these my brethren, you rendered them to me.'

"Then will He say to those at His left, 41

" 'Begone from me, with the curse resting upon you, into the Fire of the Ages, which has been prepared for the Devil and his angels. For when I was hungry, 42 you gave me nothing to eat; when thirsty, you gave me nothing to drink; when homeless, you gave me no 43 welcome; ill-clad, you clothed me not; sick or in prison, you visited me not.'

"Then will they also answer, 44

" 'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee?'

"But He will reply, 45

" 'In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.'

"And these shall go away into the Punishment of 46 the Ages, but the righteous into the Life of the Ages."

Once again When Jesus had ended all these dis- 1 26  
Jesus pre- courses, He said to His disciples,

dicts His "You know that in two days' time the 2  
Death Passover comes. And the Son of Man will be delivered up to be crucified."

The Plot to Then the High Priests and Elders of the 3  
murder Him People assembled in the court of the palace of the High Priest Caiaphas, and consulted 4

how to get Jesus into their power by stratagem and put Him to death. But they said, 5

"Not during the Festival, lest there be a riot among the people."

Affection's Now when Jesus was come to Bethany 6  
costly Gift and was at the house of Simon the Leper, a woman came to Him with a jar of very 7  
costly, sweet-scented ointment, which she poured over His head as He reclined at table.

"Why such waste?" indignantly exclaimed the 8  
disciples; "for this might have been sold for a con- 9  
siderable sum, and the money given to the poor."

But Jesus heard it, and said to them, 10

"Why are you vexing her? For she has done a most gracious act towards me. The poor you always have with you, but me you have not always. In pouring this ointment over me, her object was to prepare me for burial. In solemn truth I tell you that wherever in the whole world this Good News shall be proclaimed, this deed of hers shall be spoken of in memory of her." 11 12 13

**The  
Treachery  
of Judas**

At that time one of the Twelve, the one called Judas Iscariot, went to the High Priests and said, "What are you willing to give me if I betray him to you?" 14 15

So they weighed out to him thirty shekels (Zech. xi. 12), and from that moment he was on the look out for an opportunity to betray Him. 16

**The Dis-  
ciples pre-  
pare the  
Passover**

On the first day of the Unleavened Bread the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?" 17

"Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'" 18

The disciples did as Jesus directed them, and got the Passover ready. 19

**'The last  
Supper.'  
The Traitor  
indicated**

When evening came, He was at table with the twelve disciples, and the meal was proceeding, when Jesus said, 20 21

"In solemn truth I tell you that one of you will betray me." 22

Intensely grieved they began one after another to ask Him, 23

"Can it be I, Master?"

"The one who has dipped his fingers in the bowl with me," He answered, "is the man who will betray me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born." 24

Then Judas, the disciple who was betraying Him, 25 asked,

"Can it be I, Rabbi?"

"It is you," He replied.

The mem-  
orial Meal  
instituted

During the meal Jesus took a Passover 26 biscuit, blessed it and broke it. He then gave it to the disciples, saying,

"Take this and eat it: it is my body."

And He took the cup and gave thanks, and gave it 27 to them saying,

"Drink from it, all of you; for this is my blood 28 which is to be poured out for many for the remission of sins—the blood which ratifies the Covenant. I tell 29 you that I will never again taste the produce of the vine till that day when I shall drink the new wine with you in my Father's Kingdom."

So they sang the hymn and went out to the Mount 30 of Olives.

Peter's  
Denial  
foretold

Then said Jesus, 31

"This night all of you will stumble and fail in your fidelity to me; for it is written,

'I WILL STRIKE THE SHEPHERD, AND THE

SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to 32 life again I will go before you into Galilee."

"All may stumble and fail," said Peter, "but I never 33 will."

"In solemn truth I tell you," replied Jesus, "that 34 this very night, before the cock crows, you will three times disown me."

"Even if I must die with you," declared Peter, "I 35 will never disown you."

In like manner protested all the disciples.

Christ's  
Agony in  
Gethsemane

Then Jesus came with them to a place 36 called Gethsemane. And He said to the disciples,

"Sit down here, whilst I go yonder and

there pray."

And He took with Him Peter and the two sons of 37

Zabdi. Then He began to be full of anguish and 38  
distress, and He said to them,

"My soul is crushed with anguish to the very  
point of death ; wait here, and keep awake with me."

Going forward a short distance He fell on His face 39  
and prayed. "My Father," He said, "if it is possible,  
let this cup pass away from me ; nevertheless, not as  
I will, but as Thou willest."

Then He came to the disciples and found them 40  
asleep, and He said to Peter,

"Alas, none of you could keep awake with me for  
even a single hour ! Keep awake, and pray that 41  
you may not enter into temptation : the spirit is  
right willing, but the body is frail."

Again a second time He went away and prayed, 42  
saying,

"My Father, if it is impossible for this cup to pass  
without my drinking it, Thy will be done."

He came and again found them asleep, for they 43  
were very tired. So He left them, and went away 44  
once more and prayed a third time, again using the  
same words. Then He came to the disciples and said, 45

"Sleep on and rest. See, the moment is close at  
hand when the Son of Man is to be betrayed into the  
hands of sinful men. Rouse yourselves. Let us be 46  
going. My betrayer is close at hand."

He had scarcely finished speaking when 47  
**Judas brings**  
**armed Men** Judas came—one of the Twelve—accom-  
panied by a great crowd of men armed  
with swords and bludgeons, sent by the High Priests  
and Elders of the People. Now the betrayer had 48  
agreed upon a sign with them, to direct them. He  
had said,

"The one whom I kiss is the man : lay hold of  
him."

So he went straight to Jesus and said,

"Peace to you, Rabbi !"

And he kissed Him eagerly.

"Friend," said Jesus, "carry out your intention."

Then they came and laid their hands on Jesus and 50

seized Him firmly. But one of those with Jesus drew 51  
his sword and struck the High Priest's servant,  
cutting off his ear.

"Put back your sword again," said Jesus, "for all 52  
who draw the sword shall perish by the sword. Or 53  
do you suppose I cannot entreat my Father and He  
would instantly send to my help more than twelve  
legions of angels? In that case how are the 54  
Scriptures to be fulfilled which declare that thus it  
must be?"

**Jesus ex-** Then said Jesus to the crowds, 55  
**postulates.** "Have you come out as if to fight with  
**The** a robber, with swords and bludgeons to  
**Apostles** apprehend me? Day after day I have been  
**flee** sitting teaching in the Temple, and you  
did not arrest me. But all this has taken place in 56  
order that the writings of the Prophets may be  
fulfilled."

At this point the disciples all left Him and fled.

**Jesus ar-** But the officers who had laid hold of 57  
**rested and** Jesus led Him away to Caiaphas the High  
**taken to** Priest, at whose house the Scribes and  
**Caiaphas** the Elders had assembled. And Peter kept 58  
following Him at a distance, till he came even to the  
court of the High Priest's palace, where he entered  
and sat down among the officers to see the issue.

**False Testi-** Meanwhile the High Priests and the 59  
**mony and** whole Sanhedrin were seeking false  
**gross Insults** testimony against Jesus in order to put  
Him to death; but they could find none, 60  
although many false witnesses came forward. At  
length there came two who testified, 61

"This man said, 'I am able to pull down the  
Sanctuary of God and three days afterwards to build  
a new one.'"

Then the High Priest stood up and asked Him, 62  
"Have you no answer to make? What is it these  
men are saying in evidence against you?"

Jesus however remained silent. Again the High 63  
Priest addressed Him.

"In the name of the ever-living God," he said, "I now put you on your oath. Tell us whether you are the Christ, the Son of God."

"I am He," replied Jesus. "But I tell you that, later on, you will see THE SON OF MAN SITTING AT THE RIGHT HAND of Omnipotence, AND COMING ON THE CLOUDS OF THE SKY" (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes and exclaimed, 65

"Impious language! What further need have we of witnesses? See, you have now heard the impiety. 66  
What is your verdict?"

"He deserves to die," they replied.

Then they spat in His face, and struck Him—some 67  
with the fist, some with the open hand—while they taunted Him, saying, 68

"Christ, prove yourself a Prophet by telling us who it was that struck you."

Peter meanwhile was sitting outside in the court of 69  
the palace, when one of the maidservants came over to him and said,  
**Peter disowns his Master** "You too were with Jesus the Galilaean."

He denied it before them all, saying, 70

"I do not know what you mean."

Soon afterwards he went out and stood in the 71  
gateway, when another girl saw him, and said, addressing the people there,

"This man was with Jesus the Nazarene."

Again he denied it with an oath. 72

"I do not know the man," he said.

A short time afterwards the people standing there 73  
came and said to Peter,

"Certainly you too are one of them, for your brogue shows it."

Then with curses and oaths he declared, 74

"I do not know the man."

Immediately a cock crowed, and Peter recollected 75  
the words of Jesus, how He had said,

"Before the cock crows you will three times disown me."

And he went out and wept aloud, bitterly.

Christ is taken before the Roman Governor When morning came all the High Priests and the Elders of the people consulted together against Jesus to put Him to death; and binding Him they led Him away and handed Him over to Pilate the Governor. **1 27**

The Remorse of Judas Then when Judas, who had betrayed Him, saw that He was condemned, smitten with remorse he brought back the thirty shekels to the High Priests and Elders and said, "I have sinned, in betraying to death one who is innocent."

"What does that matter to us?" they replied; "it is your business."

Flinging the shekels into the Sanctuary he left the place, and went and hanged himself. When the High Priests had gathered up the money they said, **5 6**

"It is illegal to put it into the Treasury, because it is the price of blood."

So after consulting together they spent the money in the purchase of the Potter's Field as a burial place for people not belonging to the city; for which reason that piece of ground received the name, which it still bears, of 'the Field of Blood.' **7 8**

Then were fulfilled the words spoken by the Prophet Jeremiah, "AND I TOOK THE THIRTY SHEKELS, THE PRICE OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE, AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME" (Zech. xi. 13). **9 10**

Pilate questions Jesus Meanwhile Jesus was brought before the Governor, and the latter put the question, "Are you the King of the Jews?" **11**

"I am their King," He answered.

When however the High Priests and the Elders kept bringing their charges against Him, He said not a word in reply. **12**

"Do you not hear," asked Pilate, "what a mass of evidence they are bringing against you?" **13**

But He made no reply to a single accusation, so that 14  
the Governor was greatly astonished.

Now it was the Governor's custom at 15  
the Festival to release some one prisoner,  
**Jesus sen- the Festival to release some one prisoner,**  
**tenced to whomsoever the populace desired; and at**  
**Death this time they had a notorious prisoner**  
called Barabbas. So when they were now assembled 17  
Pilate appealed to them.

"Whom shall I release to you," he said, "Barabbas,  
or Jesus the so-called Christ?"

For he knew that it was from envious hatred that 18  
Jesus had been brought before him. While he was 19  
sitting on the tribunal a message came to him from  
his wife.

"Have nothing to do with that innocent man," she  
said, "for during the night I have suffered terribly in  
a dream through him."

The High Priests, however, and the Elders urged 20  
the crowd to ask for Barabbas and to demand the  
death of Jesus. So when the Governor a second time 21  
asked them, "Which of the two shall I release to  
you?"—they cried,

"Barabbas!"

"What then," said Pilate, "shall I do with Jesus, 22  
the so-called Christ?"

With one voice they shouted,

"Let him be crucified!"

"Why, what crime has he committed?" asked 23  
Pilate.

But they kept on furiously shouting,

"Let him be crucified!"

So when he saw that he could gain nothing, but that 24  
on the contrary there was a riot threatening, he called  
for water and washed his hands in sight of them all,  
saying,

"I am not responsible for this murder : you must  
answer for it."

"His blood," replied all the people, "be on us and 25  
on our children!"

Then he released Barabbas to them, but Jesus he 26



ordered to be scourged, and gave Him up to be crucified.

Jesus is  
made  
Sport of

Then the Governor's soldiers took Jesus 27  
into the Praetorium, and called together  
the whole battalion to make sport of Him. 28  
Stripping off His garments, they put on

Him a general's short crimson cloak. They twisted a 29  
wreath of thorny twigs and put it on His head, and  
they put a sceptre of cane in His right hand, and  
kneeling to Him they shouted in mockery,

"Long live the King of the Jews!"

Then they spat upon Him, and taking the cane they 30  
repeatedly struck Him on the head with it. At last, 31  
having finished their sport, they took off the cloak,  
clothed Him again in His own garments, and led Him  
away for crucifixion.

Going out they met a Cyrenaeen named Simon ; 32  
whom they compelled to carry His cross, 33  
Jesus taken  
to Golgotha  
and crucified and so they came to a place called Golgotha,  
which means 'Skull-ground.' Here they 34  
gave Him a mixture of wine and gall to  
drink, but having tasted it He refused to drink it.  
After crucifying Him, they divided His garments 35  
among them by lot, and sat down there on guard. 36  
Over His head they placed a written statement of the 37  
charge against Him :

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with 38  
Him, one at His right hand and the other at His  
left.

The Crowd  
reviles Him And the passers-by reviled Him. They 39  
shook their heads at Him and said, 40

"You who would pull down the Sanctuary  
and build a new one within three days, save yourself.  
If you are God's Son, come down from the cross."

In like manner the High Priests also, together with 41  
the Scribes and the Elders, taunted Him.

"He saved others," they said, "himself he cannot 42  
save! He is the King of Israel! Let him now come

down from the cross, and we will believe in him. His 43  
trust is in God : let God deliver him now, if He will  
have him ; for he said, ' I am God's Son.' "

Insults of the same kind were heaped on Him even 44  
by the robbers who were being crucified with  
Him.

**Jesus dies** Now from noon until three o'clock in the 45  
afternoon there was darkness over the  
whole land ; but about three o'clock Jesus cried out in 46  
a loud voice,

" ELI, ELI, LAMA SABACHTHANI ? " that is to say,  
" MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME ? "   
(Ps. xxii. 1).

" The man is calling for Elijah," said some of the 47  
bystanders.

One of them ran forthwith, and filling a sponge 48  
with sour wine put it on the end of a cane and offered  
it Him to drink ; while the rest said, 49

" Let us see whether Elijah is coming to deliver  
him."

But Jesus uttered another loud cry and then yielded 50  
up His spirit.

**Marvels follow** Immediately the curtain of the Sanctuary 51  
was torn in two from top to bottom : the  
earth quaked ; the rocks split ; the tombs 52  
opened ; and many of God's people who were asleep  
in death awoke. And coming out of their tombs after 53  
Christ's resurrection they entered the holy city and  
showed themselves to many.

**The Soldiers are terrified** As for the Captain and the soldiers who 54  
were with him keeping guard over Jesus,  
when they witnessed the earthquake and  
the other occurrences they were filled with terror, and  
exclaimed,

" Assuredly he was God's Son."

And there were a number of women there looking 55  
on from a distance, who had followed Jesus from  
Galilee ministering to His necessities ; among them 56  
being Mary of Magdala, Mary the mother of James  
and Joses, and the mother of the sons of Zabdi.

**Joseph of Arimathaea** <sup>buries Christ's Body</sup> Towards sunset there came a wealthy inhabitant of Arimathaea, named Joseph, who himself also had become a disciple of Jesus. He went to Pilate and begged to have the body of Jesus, and Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean sheet of fine linen. He then laid it in his own new tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he went home. Mary of Magdala and the other Mary were both present there, sitting opposite to the sepulchre.

**The High Priests take Precautions** On the next day, the day after the Preparation, the High Priests and the Pharisees came in a body to Pilate.

"Sir," they said, "we recollect that during his lifetime that impostor pretended that after two days he was to rise to life again. So give orders for the sepulchre to be securely guarded till the third day, for fear his disciples should come by night and steal the body, and then tell the people that he has come back to life; and so the last imposture will be more serious than the first."

"You can have a guard," said Pilate: "go and make all safe, as best you can."

So they went and made the sepulchre secure, sealing the stone besides setting the guard.

**The Women find the Tomb empty** After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre. But to their amazement there had been a great earthquake; for an angel of the Lord had descended from Heaven, and had come and rolled back the stone, and was sitting upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled violently, and became like dead men. But the angel said to the women,

"As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One.

He is not here: He has come back to life, as He 6  
foretold. Come and see the place where He lay.  
And go quickly and tell His disciples that He has 7  
risen from the dead and is going before you into  
Galilee: there you shall see Him. Remember, I  
have told you."

**Jesus Him-  
self meets  
them**

They quickly left the tomb and ran, still 8  
terrified but full of unspeakable joy, to  
carry the news to His disciples. And then 9  
suddenly they saw Jesus coming to meet  
them.

"Peace be to you," He said.

And they came and clasped His feet, bowing to the  
ground before Him. Then He said, 10

"Dismiss all fear! Go and take word to my  
brethren to go into Galilee, and there they shall  
see me."

While they went on this errand, some of the guards 11  
came into the city and reported to the  
**The High** High Priests every detail of what had  
**Priests bribe** happened. So the latter held a conference 12  
**the Sentries** with the Elders, and after consultation  
with them they heavily bribed the soldiers, telling 13  
them to say,

"His disciples came during the night and stole his  
body while we were asleep."

"And if this," they added, "is reported to the 14  
Governor, we will satisfy him and screen you from  
punishment."

So they took the money and did as they were in- 15  
structed; and this story was noised about among the  
Jews, and is current to this day.

**The World-  
wide mission  
of the  
Apostles** As for the eleven disciples, they proceeded 16  
into Galilee, to the hill where Jesus had  
arranged to meet them. There they saw 17  
Him and prostrated themselves before  
Him. Yet some doubted.

Jesus however came near and said to them, 18

"All power in Heaven and over the earth has been  
given to me. Go therefore and make disciples of all 19

the nations ; baptize them into the name of the Father, and of the Son, and of the Holy Spirit ; and 20 teach them to obey every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age."

# THE GOOD NEWS AS RECORDED BY MARK

John the Baptist preaches Judgement and Repentance	The beginning of the Good News of Jesus Christ the Son of God.	1
	As it is written in Isaiah the Prophet,	2
	"SEE, I AM SENDING MY MESSENGER BEFORE THEE,	
	WHO WILL PREPARE THY WAY" (Mal. iii. 1);	
	"THE VOICE OF ONE CRYING ALOUD :	3
	' IN THE DESERT PREPARE A ROAD FOR THE LORD : MAKE HIS HIGHWAYS STRAIGHT '" (Isa. xl. 3).	
	So John the Baptizer came, and was in the Desert proclaiming a baptism of the penitent for forgiveness of sins. There went out to him people of all classes from Judaea, and the inhabitants of Jerusalem of all ranks, and were baptized by him in the river Jordan, making open confession of their sins.	4 5
He predicts the Appearing and Work of Jesus	As for John, his garment was of camel's hair, and he wore a loincloth of leather ; and his food was locusts and wild honey.	6
	His announcement was,	7
	" There is One coming after me mightier than I—One whose sandal-strap I am unworthy to stoop down and unfasten. I have baptized you with water, but He will baptize you with the Holy Spirit."	8
Christ's twofold Baptism	At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan ; and immediately on His coming up out of the water He saw an opening in the sky, and the Spirit like a dove coming down to Him ; and a voice came from the sky, saying,	9 10
	" Thou art My Son dearly loved : in Thee is My delight" (Ps. ii. 7 ; Isa. xlii. 1).	11

**Christ is  
tempted in  
the Desert**

At once the Spirit impelled Him to go 12  
out into the Desert, where He remained  
for forty days, tempted by Satan ; and He 13  
was among the wild beasts, but the angels  
waited upon Him.

**Jesus begins  
to preach**

Then, after John had been thrown into 14  
prison, Jesus came into Galilee proclaiming  
God's Good News.

"The time has fully come," He said, "and the 15  
Kingdom of God is close at hand : repent, and believe  
this Good News."

**Four Dis-  
ciples called**

One day, passing along the shore of the 16  
Lake of Galilee, He saw Simon and  
Andrew, Simon's brother, throwing their  
nets in the Lake ; for they were fishermen.

"Come and follow me," said Jesus, "and I will 17  
make you fishers for men."

At once they left their nets and followed Him. 18  
Going on a little further He saw James the son of 19  
Zabdi and his brother John : they also were in the  
boat mending the nets, and He immediately called  
them. They therefore left their father Zabdi in the 20  
boat with the hired men, and went and followed Him.

**Christ cures  
a Demoniac**

So they came to Capernaum, and on the 21  
next Sabbath He went to the synagogue  
and began to teach. The people listened 22  
with amazement to His teaching—for there was  
authority about it : it was very different from that of  
the Scribes—when all at once, there in their syna- 23  
gogue, a man under the power of a foul spirit  
screamed out :

"What have you to do with us, Jesus the Nazarene ? 24  
Have you come to destroy us ? I know who you are—  
God's Holy One."

But Jesus reprimanded him, saying, 25  
"Silence ! come out of him."

So the foul spirit, after throwing the man into con- 26  
vulsions, came out of him with a loud cry. And all 27  
were amazed and awe-struck, so that they began to  
ask one another,

"What does this mean? Here is a new sort of teaching—and a tone of authority! And even to foul spirits he issues orders and they obey him!"

And His fame spread at once everywhere in all that part of Galilee. 28

**Peter's Mother-in-Law cured** Then on leaving the synagogue they came at once, with James and John, to the house of Simon and Andrew. Now 29 30

Simon's mother-in-law was ill in bed with a fever, and without delay they informed Him about her. So He went to her, and taking her hand He raised her to her feet: the fever left her, and she began to wait upon them. 31

**Many other Miracles** When it was evening, after sunset people came bringing Him all who were sick and the demoniacs; and the whole town was assembled at the door. Then He cured numbers of people who were ill with various diseases, and He drove out many demons; not allowing the demons to speak, because they knew who He was. 32 33 34

**Jesus preaches throughout Galilee** In the morning He rose early, while it was still quite dark, and leaving the house He went away to a solitary place and there prayed. And Simon and the others searched everywhere for Him. When they found Him they said, 35 36 37

"Every one is looking for you."

"Let us go elsewhere, to the neighbouring country towns," He replied, "that I may proclaim my Message there also; because for that purpose I came from God." 38

And He went through all Galilee, preaching in the synagogues and expelling the demons. 39

**A Leper cleansed** One day there came a leper to Jesus entreating him, and pleading on his knees. 40

"If you are willing," he said, "you are able to cleanse me."

Moved with pity Jesus reached out His hand and touched him. 41

"I am willing," He said; "be cleansed."



The leprosy at once left him, and he was cleansed. 42  
 Jesus at once sent him away, strictly charging him, 43  
 and saying,

“Be careful not to tell any one, but go and show 44  
 yourself to the Priest, and for your purification pre-  
 sent the offerings that Moses appointed as evidence  
 for them.”

But the man, when he went out, began to tell every 45  
 one and to publish the matter abroad, so that it was  
 no longer possible for Jesus to go openly into any  
 town ; but He had to remain outside in unfrequented  
 places, where people came to Him from all parts.

After some days He entered Capernaum 1 **2**  
 again, and it soon became known that He  
 was at home ; and such numbers of people 2  
 came together that there was no longer room for them  
 even round the door. He was speaking His Message  
 to them, when there came a party of people bringing 3  
 a paralytic—four men carrying him. Finding them- 4  
 selves unable, however, to bring him to Jesus because  
 of the crowd, they untiled the roof just over His head,  
 and after clearing an opening they lowered the mat  
 on which the paralytic was lying.

Seeing their faith, Jesus said to the paralytic, 5  
 “My son, your sins are pardoned.”

Now there were some of the Scribes sitting there, 6  
 and reasoning in their hearts.

“Why does this man use such words?” they said ; 7  
 “he is blaspheming. Who can pardon sins but One  
 —that is, God?”

At once perceiving by His spirit that they were 8  
 reasoning within themselves, Jesus asked them,

“Why do you thus argue in your minds? Which 9  
 is easier?—to say to this paralytic, ‘Your sins are  
 pardoned,’ or to say, ‘Rise, take up your mat, and  
 walk’? But that you may know that the Son of Man 10  
 has authority on earth to pardon sins”—

He turned to the paralytic, and said,  
 “To you I say, ‘Rise, take up your mat and go 11  
 home.’”

The man rose, and immediately under the eyes of 12  
all took up his mat and went out, so that they were  
all filled with astonishment, gave the glory to God,  
and said,

"We never saw anything like this."

**The Call of** Again He went out to the shore of the 13  
**Matthew** Lake, and the whole multitude kept  
coming to Him, and He taught them. And 14  
as He passed by, He saw Levi the son of Alphaeus  
sitting at the Toll Office, and said to him,

"Follow me."

So he rose and followed Him.

When He was sitting at table in Levi's house, a 15  
large number of tax-gatherers and notorious sinners  
were at table with Jesus and His disciples; for there  
were many such who habitually followed Him. But 16  
when the Scribes of the Pharisee sect saw Him eating  
with the sinners and the tax-gatherers, they said to  
His disciples,

"He is eating and drinking with the tax-gatherers  
and sinners!"

Jesus heard the words, and He said, 17

"It is not the healthy who require a doctor, but the  
sick: I did not come to appeal to the righteous, but  
to sinners."

**The Dis-** (Now John's disciples and those of the 18  
**ciples'** Pharisees were keeping a fast.) And they  
**Neglect of** came and asked Him,  
**Fasting**

"How is it that John's disciples and  
those of the Pharisees are fasting, and yours  
are not?"

"Can a wedding party fast while the bridegroom 19  
is among them?" replied Jesus. "So long as they  
have the bridegroom with them, fasting is impossible.  
But a time will come when the Bridegroom will be 20  
taken away from them; then they will fast. No one 21  
mends an old garment with a piece of unshrunk cloth.  
Otherwise, the patch put on would tear away from it  
—the new from the old—and a worse hole would be  
made. And no one pours new wine into old wine- 22

skins. Otherwise the wine would burst the skins, and both wine and skins would be lost. New wine needs fresh skins !”

**A Charge of Sabbath-breaking** One Sabbath He was walking through the wheatfields when His disciples began to pluck the ears of wheat as they went. So the Pharisees said to Him,

“Look ! why are they doing what on the Sabbath is unlawful ?”

“Have you never read,” Jesus replied, “what David did when the necessity arose and he and his men were hungry : how he entered the house of God in the High-priesthood of Abiathar, and ate the Presented Loaves—which none but the priests are allowed to eat—and gave some to his men also ?” (1 Sam. xxi. 6).

And Jesus said to them :

“The Sabbath was made for man, not man for the Sabbath ; so that the Son of Man is Lord even of the Sabbath.”

**A Paralytic restored** At another time, when He went to the synagogue, there was a man there with one arm shrivelled up. They closely watched Him to see whether He would cure him on the Sabbath—so as to have a charge to bring against Him.

“Come forward,” said He to the man with the shrivelled arm.

Then He asked them,

“Are we allowed to do good on the Sabbath, or to do evil ? to save a life, or to destroy one ?”

They remained silent. Grieved and indignant at the hardening of their hearts, He looked round on them with anger, and said to the man,

“Stretch out your arm.”

He stretched it out, and the arm was completely restored. But no sooner had the Pharisees left the synagogue than they held a consultation with the Herodians against Jesus, to devise some means of destroying Him.

**Other** Accordingly Jesus withdrew with His 7  
**Miracles** disciples to the Lake, and a vast crowd of  
 people from Galilee followed Him ; and  
 from Judaea and Jerusalem and Idumaea and from 8  
 beyond the Jordan and from the district of Tyre and  
 Sidon there came to Him a vast crowd, hearing of all  
 that He was doing. So He gave directions to His dis- 9  
 ciples to keep a small boat in constant attendance on  
 Him because of the throng—to prevent their crushing  
 Him. For He had cured many of the people, so that 10  
 all who had any ailments pressed upon Him, to touch  
 Him. And the foul spirits, whenever they saw Him, 11  
 threw themselves down at His feet, screaming out :

“You are the Son of God.”

But He many a time checked them, forbidding them 12  
 to say who He was.

Then He went up the hill ; and those 13  
**Twelve** whom He Himself chose He called, and  
**Apostles** they came to Him. He appointed twelve 14  
**selected** of them, that they might be with Him, and  
 that He might also send them to proclaim His  
 Message, with authority to expel the demons. These 15  
 twelve were Simon (to whom he gave the surname of 16  
 Peter), James the son of Zabdi and John the brother 17  
 of James (these two He surnamed Boanerges, that is  
 “Sons of Thunder”), Andrew, Philip, Bartholomew, 18  
 Matthew, Thomas, James the son of Alphaeus,  
 Thaddaeus, Simon the Cananaean, and Judas Iscariot, 19  
 the man who also betrayed Him.

**Christ's** And He went into a house. But again 20  
**Relatives** the crowd assembled, so that there  
**try to re-** was no opportunity for them even to  
**strain Him** snatch a meal. Hearing of this, His rela- 21  
 tives came to seize Him by force, for they said,

“He is out of his mind.”

The Scribes, too, who had come down from 22  
 Jerusalem said,

**He replies** “He has Baal-zebul in him ; and it is by  
**to a** the power of the Prince of the demons  
**Slander** that he expels the demons.”

So He called them to Him, and using figurative 23  
language He appealed to them, saying,

"How is it possible for Satan to expel Satan? For if 24  
civil war breaks out in a kingdom, nothing can make  
that kingdom last; and if a family splits into parties, 25  
that family cannot continue. So if Satan has risen in 26  
arms and has made war upon himself, stand he cannot,  
but meets his end. Nay, no one can go into a strong 27  
man's house and carry off his property, unless he first  
binds the strong man, and then he will plunder his 28  
house. In solemn truth I tell you that all their sins 28  
may be pardoned to the sons of men, and all their  
blasphemies, however they may have blasphemed;  
but whoever blasphemes against the Holy Spirit, he 29  
remains for ever unabsolved: he is guilty of a sin of  
the Ages."

This was because they said, 30

"He is possessed by a foul spirit."

By this time His mother and His brothers 31  
**True Kin-** arrive, and standing outside they send a  
**ship to** message to Him to call Him. Now a crowd 32  
**Christ** was sitting round Him; so they tell Him,

"Your mother and your brothers and sisters are  
outside, inquiring for you."

"Who are my mother and my brothers?" He 33  
replied.

And, fixing His eyes on the people who were 34  
sitting round Him in a circle, He said,

"Here are my mother and my brothers. For 35  
wherever there is one who has been obedient  
to God, there is my brother—my sister—and my  
mother."

Once more He began to teach by the 1 4  
**A Series of** side of the Lake, and a vast multitude of  
**Parables.** people came together to listen to Him.  
**'The Sower'** He therefore went on board the boat and  
sat there, a little way from the land; and all the  
people were on the shore close to the water. Then 2  
He proceeded to teach them many lessons in figura-  
tive language; and in His teaching He said,

"Listen : the sower goes out to sow. As he sows, 3,4 some of the seed falls by the way-side, and the birds come and peck it up. Some falls on the rocky ground 5 where it finds but little earth, and it shoots up quickly because it has no depth of soil ; but when the sun is 6 risen, it is scorched, and through having no root it withers away. Some, again, falls among the thorns ; 7 and the thorns spring up and stifle it, so that it yields no crop. But some of the seed falls into good ground, 8 and gives a return : it comes up and increases, and yields thirty, sixty, or a hundred fold."

"Listen," He added, "every one who has ears to 9 listen with !"

When He was alone, the Twelve and the others 10 who were about Him requested Him to explain His figurative language.

"To you," He replied, "has been entrusted the 11 secret truth concerning the Kingdom of God ; but to those others outside your number all this is spoken in figurative language ; that 12

"THEY MAY LOOK AND LOOK BUT NOT SEE,  
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,  
LEST PERCHANCE THEY SHOULD RETURN AND BE  
PARDONED'" (Isa. vi. 10).

"Do you all miss the meaning of this parable?" 13 He added ; "how then will you understand the rest of my parables ?

**The Story of  
'the Sower'  
explained** "What the sower sows is the Message. 14 Those who receive the seed by the way- 15 side are those in whom the Message is sown, but, when they have heard it, Satan comes at once and carries away the Message sown in them. In the same way those who receive the 16 seed on the rocky places are those who, when they have heard the Message, at once accept it joyfully, but they have no root within them. They last for a 17 time ; then, when suffering or persecution comes because of the Message, they are immediately overthrown. Others there are who receive the seed 18 among the thorns : these are they who have heard

the Message, but worldly cares and the deceitfulness 19  
of wealth and the excessive pursuit of other objects  
come in and stifle the Message, and it becomes un-  
fruitful. Those, on the other hand, who have received 20  
the seed on the good ground, are all who hear the  
Message and welcome it, and yield a return of thirty,  
sixty, or a hundred fold."

He went on to say, : 21  
**Lamps are  
for giving  
Light** "Is the lamp brought in in order to be  
put under the bushel or under the bed?  
Is it not rather in order that it may be  
placed on the lampstand? Why, there is nothing 22  
hidden except with a view to its being ultimately  
disclosed, nor has anything been made a secret but  
that it may at last come to light. Listen, every one 23  
who has ears to listen with!"

He also said to them, 24  
**The Re-  
sponsibility  
of the  
well-taught** "Take care what you hear. With what  
measure you measure, it will be measured  
to you, and that with interest. For those 25  
who have will have more given them; and from  
those who have not, even what they have will be  
taken away."

Another saying of His was this : 26  
**'Seed which  
grew  
secretly'** "The Kingdom of God is as if a man  
scattered seed over the ground: he spends 27  
days and nights, now awake, now asleep,  
while the seed sprouts and grows tall, he knows not  
how. Of itself the land produces the crop—first the 28  
blade, then the ear; afterwards the perfect grain  
is seen in the ear. But no sooner is the crop ripe, 29  
than he sends the reapers, because the time of harvest  
has come."

Another saying of His was this : 30  
**'The  
Mustard  
Seed'** "How are we to picture the Kingdom  
of God? or by what figure of speech shall  
we represent it? It is like a mustard-seed, 31  
which, when sown in the earth, is the smallest of all  
the seeds in the world; yet when sown it springs up 32  
and becomes larger than all the herbs, and throws

out great branches, so that the birds build under its shadow."

With many such parables He used to speak the 33  
Message to them according to their capacity for  
receiving it. But except in figurative language He 34  
spoke nothing to them; while to His own disciples  
He expounded everything, in private.

The same day, in the evening, He said 35  
**A Storm** to them,  
**subdued** "Let us cross to the other side."

So they got away from the crowd and took Him— 36  
as He was—in the boat; and other boats accom-  
panied Him. But a heavy squall came on, and the 37  
waves were now dashing into the boat, so that it  
was fast filling. But He Himself was in the stern 38  
asleep, with His head on the cushion: so they woke  
Him.

"Rabbi," they cried, "is it nothing to you that we  
are drowning?"

So He roused Himself and rebuked the wind, and 39  
said to the waves,

"Silence! Be still!"

The wind sank, and a perfect calm set in.

"Why are you so timid?" He asked; "have you 40  
still no faith?"

Then they were filled with terror, and began to say 41  
to one another,

"Who is this, then? For even wind and sea obey  
Him."

So they arrived at the opposite shore of 1 5  
**A Gerasene** the Lake, in the country of the Gerasenes.  
**Demoniac** At once, on His landing, there came from 2  
**cured** the tombs to meet Him a man possessed  
by a foul spirit. This man lived among the tombs, 3  
nor could any one now secure him even with a chain;  
for many a time he had been left securely bound in 4  
fetters and chains, but afterwards the chains lay torn  
link from link, and the fetters in fragments, and there  
was no one strong enough to master him. And 5  
constantly, day and night, he remained among the



tombs or on the hills, shrieking, and mangling himself with sharp stones. And when he saw Jesus in the distance, he ran and threw himself at His feet, crying out in a loud voice,

"What hast Thou to do with me, Jesus, Son of God Most High? In God's name I implore Thee not to torment me."

For He had said to him,

"Foul spirit, come out of the man."

Jesus also questioned him.

"What is your name?" He said.

"Legion," he replied, "for there are a host of us."

And he earnestly entreated Him not to send them away out of the country.

Feeding there, on the mountain slope, was a great herd of swine. So they besought Jesus.

"Send us to the swine," they said, "so that we may enter into them."

He gave them leave; and the foul spirits came out and entered into the swine, and the herd—about 2,000 in number—rushed headlong down the cliff into the Lake and were drowned in the Lake. The swine-herds fled, and spread the news in town and country. So the people came to see what it was that had happened; and when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-stricken. And those who had seen it told them the particulars of what had happened to the demoniac, and all about the swine. Then they began entreating Him to depart from their district.

As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it.

"Go home to your family," He said, "and report to them all that the Lord has done for you, and the mercy He has shown you."

So the man departed, and related publicly everywhere in the Ten Towns all that Jesus had done for him; and all were astonished.

**Jair's dying Daughter** When Jesus had re-crossed in the boat 21  
to the other side, a vast multitude came  
crowding to Him; and He was on the  
shore of the Lake, when there came one of the 22  
Wardens of the Synagogue—he was called Jair—  
who, on beholding Him, threw himself at His feet,  
and besought Him with many entreaties. 23

"My little daughter," he said, "is at the point of  
death: I pray you come and lay your hands upon her,  
that she may recover and live."

**A Woman cured** And Jesus went with him. And a dense 24  
crowd followed Him, and thronged Him  
on all sides.

Now a woman who for twelve years had suffered 25  
from haemorrhage, and had undergone many different 26  
treatments under a number of doctors and had spent  
all she had without receiving benefit but on the con- 27  
trary growing worse, heard of Jesus. And she came  
in the crowd behind Him and touched His cloak; for 28  
she said,

"If I but touch His clothes, I shall be cured."

In a moment the flow of her blood ceased, and she 29  
felt in herself that her complaint was cured. Imme- 30  
diately Jesus, well knowing that healing power had  
gone from within Him, turned round in the crowd  
and asked,

"Who touched my clothes?"

"You see the multitude pressing you on all sides," 31  
His disciples exclaimed, "and yet you ask, 'Who  
touched me?'"

But He continued looking about to see the person 32  
who had done this, until the woman, frightened and 33  
trembling, knowing what had happened to her, came  
and threw herself at His feet, and told Him all the truth.

"Daughter," He said, "your faith has cured you: 34  
go in peace, and be free from your complaint."

**Jair's Child brought back to Life** While He is yet speaking, men come 35  
from the house to the Warden, and say,  
"Your daughter is dead: why trouble  
the Rabbi further?"

But Jesus, overhearing the words, said to the 36  
Warden,

"Do not be afraid ; only have faith."

And He allowed no one to accompany Him except 37  
Peter and the brothers James and John. So they 38  
come to the Warden's house. Here He gazes on a  
scene of uproar, with people weeping aloud and  
wailing. He goes in. 39

"Why all this outcry and loud weeping?" He  
asks ; "the child is asleep, not dead."

To this their reply is a scornful laugh. He, how- 40  
ever, puts them all out, takes the child's father and  
mother and those He has brought with Him, and  
enters the room where the child lies. Then, taking 41  
her by the hand, He says to her,

"Talithà, koun ;" that is to say, "Little girl, I  
command you to wake !"

Instantly the little girl rises to her feet and begins 42  
to walk (for she was twelve years old). They were at  
once beside themselves with utter astonishment ; but 43  
He gave strict injunctions that the matter should not  
be made known, and directed them to give her some-  
thing to eat.

**A Visit to Nazareth** Leaving that place He came into His 1 6  
own country, accompanied by His disciples.

On the Sabbath He proceeded to teach in 2  
the synagogue ; and many, as they heard Him, were  
astonished.

"Where did he acquire all this?" they asked.  
"What is this wisdom that has been given to him?  
And what are these marvellous miracles which his  
hands perform? Is not this the carpenter, Mary's 3  
son, the brother of James and Joses, Jude and Simon?  
And do not his sisters live here among us?"

So they turned angrily away. But Jesus said to 4  
them,

"There is no Prophet without honour except in  
his own country, and among his own relatives, and  
in his own home."

And He could not do any miracle there, except that 5

He laid His hands on a few who were out of health and cured them ; and He wondered at their unbelief. So He went round the adjacent villages, teaching. 6

Then summoning the Twelve to Him, He proceeded 7 to send them out by twos, and gave them authority over the foul spirits. He charged them to take 8 nothing for the journey except a stick ; no bread, no bag, and not a penny in their pockets, but to go 9 wearing sandals.

"And do not," He said, "put on an extra under garment. Wherever you enter a house, make it your 10 home till you leave that place. But wherever they 11 will not receive you or listen to you, when you leave shake off the very dust from under your feet to bear witness concerning them."

So they set out, and preached in order that men 12 might repent. Many demons they expelled, and 13 many invalids they anointed with oil and cured.

**The Murder of John the Baptist** King Herod heard of all this (for the 14 name of Jesus had become widely known), and he kept saying,

"John the Baptizer has come back to life, and that is why these miraculous Powers are working in him."

Others asserted that He was Elijah.

Others again said, 15

"He is a Prophet, like one of the great Prophets."

But when Herod heard of Him, he said, 16

"The John, whom I beheaded, has come back to life."

For Herod himself had sent and had had John 17 arrested and had kept him in prison in chains, for the sake of Herodias, his brother Philip's wife ; because he had married her. For John had re- 18 peatedly told Herod,

"You have no right to be living with your brother's wife."

Therefore Herodias hated him and wished to take 19 his life, but could not ; for Herod stood in awe of 20 John, knowing him to be an upright and holy man,

and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias found her opportunity. 21 Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and the principal people in Galilee, at which Herodias's own daughter 22 came in and danced, and so charmed Herod and his guests that he said to her,

"Ask me for anything you please, and I will give it to you."

He even swore to her, 23

"Whatever you ask me for I will give you, up to half my kingdom."

She at once went out and said to her mother : 24

"What shall I ask for?"

"The head of John the Baptizer," she replied.

The girl immediately came in, in haste, to the King 25 and made her request.

"My desire is," she said, "that you will give me, here and now, on a dish, the head of John the Baptist."

Then the King, though intensely sorry, yet for the 26 sake of his oaths, and of his guests, would not break faith with her. He at once sent a soldier of his guard 27 with orders to bring John's head. So he went and 28 beheaded him in the prison, and brought his head on a dish and gave it to the young girl, who gave it to her mother. When John's disciples heard of it, they 29 came and took away his body and laid it in a tomb.

When the Apostles had re-assembled 30

The Apostles re- round Jesus, they reported to Him all they  
turn from had done and all they had taught. Then 31  
their Mis- He said to them  
sion

"Come away, all of you, to a quiet place, and rest awhile."

For there were many coming and going, so that they had no time even for meals. Accordingly they 32 sailed away in the boat to a solitary place apart. But 33 the people saw them going, and many knew them ; and coming by land they ran together there from all

the neighbouring towns, and arrived before them. So when Jesus landed, He saw a vast multitude ; and 34 His heart was moved with pity for them, because they were like sheep which have no shepherd, and He proceeded to teach them many things.

**More than 5,000** By this time it was late ; so His disciples 35 came to Him, and said,

**People fed** " This is a lonely place, and the hour is now late : send them away that they may go to the 36 farms and villages near here and buy themselves something to eat."

" Give them food yourselves," He replied. 37

" Are we," they asked, " to go and buy two hundred shillings' worth of bread and give them food ? "

" How many loaves have you ? " He inquired ; " go 38 and see."

So they found out, and said,

" Five ; and a couple of fish."

So He directed them to make all sit down in 39 companies on the green grass. And they sat down 40 in rows of hundreds and of fifties. Then He took 41 the five loaves and the two fish, and lifting His eyes to Heaven He blessed the food. Then He broke the loaves into portions which He went on handing to the disciples to distribute ; giving pieces also of the two fish to them all. All ate and were fully satisfied. 42 And they carried away broken portions enough to 43 fill twelve baskets, besides pieces of the fish. Those 44 who ate the bread were 5,000 adult men.

**Jesus prays in Solitude** Immediately afterwards He made His 45 disciples go on board the boat and cross over to Bethsaïda, leaving Him behind to dismiss the crowd. He then bade the people fare- 46 well and went away up the hill to pray.

**He walks on the Lake** When evening was come, the boat was 47 half way across the Lake, while He Himself was on shore alone. But when 48 He saw them distressed with rowing (for the wind was against them), towards morning He came towards them walking on the Lake, as if intending

to pass them. They saw Him walking on the water, 49  
and thinking that it was a spirit they cried out ; for 50  
they all saw Him and were terrified. He, however,  
immediately spoke to them.

“There is no danger,” He said ; “it is I ; be not  
alarmed.”

Then He went up to them on board the boat, and 51  
the wind lulled ; and they were beside themselves  
with silent amazement. For they had not learned 52  
the lesson taught by the loaves, but their minds were  
dull.

**Miracles at** Having crossed over they drew to land 53  
**Gennesaret** in Gennesaret and came to anchor. But 54  
no sooner had they gone ashore than the  
people immediately recognized Him. Then they 55  
scoured the whole district, and began to bring Him  
the sick on their mats wherever they heard He was.  
And enter wherever He might—village or town or 56  
hamlet—they laid their sick in the open places, and  
entreated Him to let them touch were it but the  
tassel of His robe ; and all, whoever touched Him,  
were restored to health.

**Real Purity** Then the Pharisees, with certain Scribes 1 7  
**an inward** who had come from Jerusalem, came to  
**and spiritual** Him in a body. They had noticed that 2  
**Thing** some of His disciples were eating their  
food with ‘unclean’ (that is to say, unwashed) hands.  
(For the Pharisees and all the Jews—being, as they 3  
are, zealous for the traditions of the Elders—never  
eat without first carefully washing their hands, and 4  
when they come from market they will not eat with-  
out bathing first ; and they have a good many other  
customs which they have received traditionally and  
cling to, such as the rinsing of cups and pots and  
of bronze utensils, and the washing of beds.) So 5  
the Pharisees and Scribes put the question to  
Him :

“Why do your disciples transgress the traditions  
of the Elders, and eat their food with unclean  
hands ?”

"Rightly did Isaiah prophesy of you hypocrites," 6  
He replied; "as it is written,

"THIS PEOPLE HONOUR ME WITH THEIR LIPS,  
WHILE THEIR HEARTS ARE FAR AWAY FROM ME :  
BUT IDLE IS THEIR DEVOTION 7  
WHILE THEY LAY DOWN PRECEPTS WHICH ARE  
MERE HUMAN RULES' (Isa. xxix. 13).

"You neglect God's Commandment : you hold fast 8  
to men's traditions."

"Praiseworthy indeed!" He added, "to set at 9  
nought God's Commandment in order to observe  
your own traditions! For Moses said, 'HONOUR THY 10  
FATHER AND THY MOTHER' (Exod. xx. 12), and again,  
'HE WHO CURSES FATHER OR MOTHER, LET HIM DIE  
THE DEATH' (Exod. xxi. 17). But *you* say, 'If a man 11  
says to his father or mother, It is a Korbān (that is, a  
thing devoted to God), whatever it is, which other-  
wise you would have received from me—' And so 12  
you no longer allow him to do anything for his  
father or mother, thus nullifying God's precept by 13  
your tradition which you have handed down. And  
many things of that kind you do."

Then Jesus called the people to Him again. 14

"Listen to me, all of you," He said, "and under- 15  
stand. There is nothing outside a man which  
entering him can make him unclean; but it is the  
things which come out of a man that make him  
unclean."

After He had left the crowd and gone indoors, His 17  
disciples began to ask Him about this figure of speech.

"Have *you* also so little understanding?" He 18  
replied; "do you not understand that anything  
whatever that enters a man from outside cannot  
make him unclean, because it does not go into his 19  
heart, but into his stomach, and passes away ejected  
from him?"

By these words Jesus pronounced all kinds of  
food clean.

"What comes out of a man," He added, "that it 20  
is which makes him unclean. For from within, out



of men's hearts, their evil purposes proceed—fornica- 21  
 tion, theft, murder, adultery, covetousness, wickedness, 22  
 deceit, licentiousness, envy, reviling, pride, reckless  
 folly : all these wicked things come out from within 23  
 and make a man unclean."

Then He rose and left that place and went into 24  
 the neighbourhood of Tyre and Sidon.

Here He entered a house and wished  
**A Gentile** no one to know it, but He could not escape  
**Girl cured** observation. Forthwith a woman whose 25  
 little daughter was possessed by a foul spirit heard of  
 Him, and came and flung herself at His feet. She was 26  
 a Gentile woman, a Syro-phoenician by nation : and  
 again and again she begged Him to expel the demon  
 from her daughter.

"Let the children first eat all they want," He said ; 27  
 "it is not right to take the children's bread and throw  
 it to the dogs."

"True, Sir," she replied, "and yet the dogs under 28  
 the table eat the children's scraps."

"For those words of yours, go home," He replied ; 29  
 "the demon has gone out of your daughter."

So she went home, and found the child lying on the 30  
 bed, and the demon gone.

Returning from the neighbourhood of 31  
**A deaf** Tyre, He came by the way of Sidon to the  
**Stammerer** Lake of Galilee, passing through the dis-  
**cured** trict of the Ten Towns. Here they brought 32  
 to Him a deaf man that stammered, on whom they  
 begged Him to lay His hands. So Jesus taking him 33  
 aside, apart from the crowd, put His fingers into his  
 ears, and spat, and moistened his tongue ; and look- 34  
 ing up to Heaven He sighed, and said to him,  
 "Ephphatha !" (that is, "Open !")

And the man's ears were opened, and his tongue 35  
 became untied, and he began to speak perfectly.  
 Then Jesus charged them to tell no one ; but the more 36  
 He charged them, all the more did they spread the  
 news far and wide. The amazement was extreme.

"He succeeds in everything he attempts," they ex-

claimed; "he even makes deaf men hear and dumb men speak!"

More than  
4,000  
People fed

About that time there was again an **B** immense crowd, and they found themselves with nothing to eat. So He called His disciples to Him. "My heart yearns over the people," He said; "for this is now the third day they have remained with me, and they have nothing to eat. If I were to send them home hungry, they would faint on the way, some of them having come a great distance."

"Where can we possibly get bread here in this remote place to satisfy such a crowd?" answered His disciples.

"How many loaves have you?" He asked.

"Seven," they said.

So He passed the word to the people to sit down on the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal; and what remained over they picked up and carried away—seven hampers of broken pieces. The number fed was about 4,000. Then He sent them away, and at once going on board with His disciples He came into the district of Dalmanutha.

'A Sign  
from  
Heaven'

The Pharisees followed Him and began to dispute with Him, asking Him for a sign in the sky, to make trial of Him. Heaving a deep and troubled sigh, He said,

"Why do the men of to-day ask for a sign? In solemn truth I tell you that no sign will be given to the men of to-day."

So He left them, went on board again, and came away to the other side.

False  
Teaching  
compared  
to Yeast

Now they had forgotten to take bread, nor had they more than a single loaf with them in the boat; and when He admonished them, "See to it, be on your guard

against the yeast of the Pharisees and the yeast of Herod," they explained His words to one another 16 by saying,

"We have no bread!"

He perceived what they were saying, and He said 17 to them,

"What is this discussion of yours about having no bread? Do you not yet see and understand? Are your minds so dull of comprehension? YOU HAVE EYES! 18 CAN YOU NOT SEE? YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and have you no memory? When 19 I broke up the five loaves for the 5,000 men, how many baskets did you carry away full of broken portions?"

"Twelve," they said.

"And when the seven for the 4,000, how many 20 hampers full of portions did you take away?"

"Seven," they answered.

"Do you not yet understand?" He said. 21

And they came to Bethsaïda. And a 22  
**A Blind Man**  
**at Bethsaïda**  
**receives**  
**Sight**  
 blind man was brought to Jesus and they entreated Him to touch him. So He took 23 the blind man by the arm and brought him out of the village, and spitting into his eyes He put His hands on him and asked him,

"Can you see anything?"

He looked up and said, 24

"I can see the people; I see them like trees—only walking."

Then for the second time He put His hands on the 25 man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly. So He sent 26 him home, and added,

"Do not even go into the village."

From that place Jesus and His disciples 27  
**Peter ac-**  
**knowledges**  
**Jesus as the**  
**Messiah**  
 went to the villages belonging to Caesarea Philippi. On the way He began to ask His disciples,

"Who do people say that I am?"

"John the Baptist," they replied, "but others say 28 Elijah, and others, that it is one of the Prophets."

Then He asked them pointedly, 29

"But you yourselves, who do you say that I am?"

"You are the Christ," answered Peter.

And He strictly forbade them to tell this about Him 30  
to any one.

**Jesus pre-  
dicts His  
own Death  
and Resur-  
rection**

And now for the first time He told them, 31

"The Son of Man must endure much suffering, and be rejected by the Elders and the High Priests and the Scribes, and be put to death, and after two days

rise to life."

This He told them plainly; whereupon Peter took 32  
Him and began to remonstrate with Him. But 33  
turning round and seeing His disciples, He rebuked Peter.

"Get behind me, Adversary," He said, "for your thoughts are not God's thoughts, but men's."

Then calling to Him the crowd and also 34

**None may  
refuse the  
Cross**

His disciples, He said to them,

"If any one is desirous of following me, let him ignore self and take up his cross, and so be my follower. For whoever is bent on 35  
securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it. Why, what does it benefit a man to gain 36  
the whole world and forfeit his life? For what could 37  
a man give to buy back his life? Every one, how- 38  
ever, who has been ashamed of me and of my teachings in this faithless and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels."

He went on to say,

"In solemn truth I tell you that some of those who 1 9  
are standing here will certainly not taste death till they have seen the Kingdom of God already come in power."

**The Trans-  
figuration**

Six days later, Jesus took with Him 2  
Peter, James, and John, and brought them alone, apart from the rest, up a high mountain; and in their presence His appearance

underwent a change. His garments also became 3  
dazzling with brilliant whiteness—such whiteness as  
no bleaching on earth could give. Moreover there 4  
appeared to them Elijah accompanied by Moses ; and  
the two were conversing with Jesus, when Peter said 5  
to Jesus,

“ Rabbi, we are thankful to you that we are here.  
Let us put up three tents—one for you, one for Moses,  
and one for Elijah.”

For he knew not what to say : they were filled 6  
with such awe. Then there came a cloud spread- 7  
ing over them, and a voice issued from the  
cloud,

“ This is My Son, dearly loved : listen to  
Him.”

Instantly they looked round, and now they could 8  
no longer see any one, but themselves and Jesus.

As they were coming down from the 9  
mountain, He very strictly forbade them to  
tell any one what they had seen “ until after  
the Son of Man has risen from among  
the dead.” So they kept the matter to themselves, 10  
although frequently asking one another what was  
meant by the rising from the dead. They also asked 11  
Him,

“ How is it that the Scribes say that Elijah must  
first come ? ”

“ Elijah,” He replied, “ does indeed come first and 12  
reforms everything ; but how is it that it is written of  
the Son of Man that He will endure much suffering  
and be held in contempt ? Yet I tell you that not 13  
only has Elijah come, but they have also done to him  
whatever they chose, as the Scriptures say about  
him.”

As they came to rejoin the disciples, 14  
they saw an immense crowd surrounding  
them and a party of Scribes disputing with  
them. Immediately the whole multitude on beholding 15  
Him were astonished and awe-struck, and yet they  
ran forward and greeted Him.

The Baptizer  
the second  
Elijah

The maniac  
Boy cured

"What is the subject you are discussing?" He 16 asked them.

"Rabbi," answered one of the crowd, "I have 17 brought you my son. He has a dumb spirit in him; 18 and wherever it comes upon him, it dashes him to the ground, and he foams at the mouth and grinds his teeth, and he is pining away. I begged your disciples to expel it, but they had not the power."

"O unbelieving generation!" replied Jesus: "how 19 long must I be with you? how long must I have patience with you? Bring the boy to me."

So they brought him to Jesus. And the spirit, 20 when he saw Jesus, immediately threw the youth into convulsions, so that he fell on the ground and rolled about, foaming at the mouth. Then Jesus 21 asked the father,

"How long has he been like this?"

"From early childhood," he said; "and often it 22 has thrown him into the fire or into pools of water to destroy him. But, if you possibly can, have pity on us and help us."

"If I possibly can!" replied Jesus; "why, every- 23 thing is possible to him who believes."

Immediately the father cried out, 24

"I do believe: strengthen my weak faith."

Then Jesus, seeing that an increasing crowd was 25 running towards Him, rebuked the foul spirit, and said to it,

"Dumb and deaf spirit, I command you, come out of him and never enter into him again."

So with a loud cry he threw the boy into fit after 26 fit, and came out. The boy looked as if he were dead, so that most of them said he was dead; but 27 Jesus took his hand and raised him up, and he stood on his feet.

After the return of Jesus to the house His disciples 28 asked Him privately,

"How is it that we could not expel the spirit?"

"An evil spirit of this kind," He answered, "can 29 only be driven out by prayer."

Jesus again  
predicts His  
own Death  
and Resur-  
rection

Departing thence they passed through 30  
Galilee, and He was unwilling that any  
one should know it ; for He was teaching 31  
His disciples, and telling them,

"The Son of Man is to be betrayed into  
the hands of men, and they will put Him to death ;  
and after being put to death, in three days He will rise  
to life again."

They, however, did not understand what He meant, 32  
and were afraid to question Him.

A Lesson in  
Humility

So they came to Capernaum ; and when 33  
in the house He asked them,

"What were you arguing about on  
the way ?"

But they remained silent ; for on the way they had 34  
debated with one another who was the chief of them.  
Then sitting down He called the Twelve, and said to 35  
them,

"If any one wishes to be first, he must be last of  
all and servant of all."

And taking a young child He made him stand in 36  
their midst, then threw His arms round him and said,

"Whoever for my sake receives one such young 37  
child as this, receives me ; and whoever receives me,  
receives not so much me as Him who sent me."

A Lesson in  
brotherly  
Charity

"Rabbi," said John to Him, "we saw a 38  
man making use of your name to expel  
demons, and we tried to hinder him, on  
the ground that he did not follow us."

"You should not have tried to hinder him," replied 39  
Jesus, "for there is no one who will use my name to  
perform a miracle and be able the next minute to  
speak evil of me. He who is not against us is for us ; 40  
and whoever gives you a cup of water to drink 41  
because you belong to Christ, I solemnly tell you that  
he will certainly not lose his reward.

'Beware of  
leading  
others  
into Sin'

"And whoever shall occasion the fall 42  
of one of these little ones who believe, he  
would be better off if, with a millstone  
round his neck, he were lying at the

bottom of the sea. If your hand should cause 43  
 you to sin, cut it off : it would be better for you  
 to enter into Life maimed, than remain in posses-  
 sion of both your hands and go away into Gehenna,  
 into the fire which cannot be put out. Or if your foot 45  
 should cause you to sin, cut it off : it would be better  
 for you to enter into Life crippled, than remain in  
 possession of both your feet and be thrown into  
 Gehenna. Or if your eye should cause you to sin, 47  
 tear it out. It would be better for you to enter into  
 the Kingdom of God half-blind than remain in posses-  
 sion of two eyes and be thrown into Gehenna, where 48  
 THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT  
 GO OUT (Isa. lxvi. 24). Every one, however, will be 49  
 salted with fire. Salt is a good thing, but if the salt 50  
 should become tasteless, what will you use to give it  
 saltiness? Have salt within you and live at peace  
 with one another."

Soon on His feet once more, He enters 1 10  
 the district of Judaea and crosses the Jor-  
 dan : again the people flock to Him, and  
 ere long, as was usual with Him, He was  
 teaching them once more. Presently a party of 2  
 Pharisees come to Him with the question—seeking to  
 entrap Him,

"May a man divorce his wife?"

"What rule did Moses lay down for you?" He 3  
 answered.

"Moses," they said, "permitted a man to draw up a 4  
 written notice of divorce, and to send his wife away"  
 (Deut. xxiv. 1).

"It was in consideration of your stubborn hearts," 5  
 said Jesus, "that Moses enacted this law for you ;  
 but from the beginning of the creation the rule was, 6  
 'MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27).  
 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER 7  
 AND HIS MOTHER, AND SHALL CLING TO HIS WIFE, AND  
 THE TWO SHALL BE ONE' (Gen. ii. 24) ; so that they 8  
 are two no longer, but 'ONE.' What, therefore, God 9  
 has joined together let not man separate."



**The Sacred-  
ness of  
Marriage**      Indoors the disciples began questioning 10  
Jesus again on the same subject. He  
replied,

“Whoever divorces his wife and marries 11  
another woman, commits adultery against the first  
wife ; and if a woman puts away her husband and 12  
marries another man, she commits adultery.”

**Children  
welcomed  
and blessed**      One day people were bringing young 13  
children to Jesus for Him to touch them,  
but the disciples interfered. Jesus, how- 14  
ever, on seeing this, was moved to indig-  
nation, and said to them,

“Let the little children come to me : do not hinder  
them ; for to those who are childlike the Kingdom of  
God belongs. In solemn truth I tell you that no one 15  
who does not receive the Kingdom of God like a little  
child will by any possibility enter it.”

Then He took them in His arms and blessed them 16  
lovingly, one by one, laying His hands upon them.

**The wealthy  
Ruler**      As He went out to resume His journey, 17  
there came a man running up to Him,  
who knelt at His feet and asked,

“Good Rabbi, what am I to do in order to inherit  
the Life of the Ages ?”

“Why do you call me good ?” asked Jesus in reply ; 18  
“there is no one truly good except One—that is, God.  
You know the Commandments—‘DO NOT MURDER ;’ 19  
‘DO NOT COMMIT ADULTERY ;’ ‘DO NOT STEAL ;’ ‘DO  
NOT LIE IN GIVING EVIDENCE ;’ ‘DO NOT DEFRAUD ;’  
‘HONOUR THY FATHER AND THY MOTHER’” (Deut. v.  
17-20).

“Rabbi,” he replied, “all these Commandments I 20  
have carefully obeyed from my youth.”

Then Jesus looked at him and loved him, and said, 21

“One thing is lacking in you : go, sell all you  
possess and give the proceeds to the poor, and you  
shall have riches in Heaven ; and come and be a  
follower of mine.”

At these words his brow darkened, and he went 22  
away sad ; for he was possessed of great wealth.

Then looking round on His disciples 23  
 Wealth has serious Dis- Jesus said,  
 advantages "With how hard a struggle will the  
 of God!" possessors of riches enter the Kingdom

The disciples were amazed at His words. Jesus, 24  
 however, said again,

"Children, how hard a struggle is it for those who  
 trust in riches to enter the Kingdom of God! It is 25  
 easier for a camel to go through the eye of a needle  
 than for a rich man to enter the Kingdom of God."

They were astonished beyond measure, and said to 26  
 one another,

"Who then *can* be saved?"

Jesus looking on them said, 27

"With men it is impossible, but not with God; for  
 everything is possible with God."

Self-sacri- "Remember," said Peter to Him, "that 28  
 fice for we forsook everything and have become  
 Christ en- your followers."

riches "In solemn truth I tell you," replied 29  
 Jesus, "that there is no one who has forsaken house  
 or brothers or sisters, or mother or father, or children  
 or lands, for my sake and for the sake of the Good  
 News, but will receive a hundred times as much now 30  
 in this present life—houses, brothers, sisters, mothers,  
 children, lands—and persecution with them—and in  
 the coming age the Life of the Ages. But many who 31  
 are now first will be last, and the last, first."

Jesus pre- They were still on the road going up to 32  
 dicts His Jerusalem, and Jesus was walking ahead  
 Death and of them; they were full of wonder, and  
 Resurrection some, though they followed, did so with  
 fear. Then, once more calling to Him the Twelve,  
 He began to tell them what was about to happen  
 to Him.

"See," He said, "we are going up to Jerusalem, 33  
 where the Son of Man will be betrayed to the High  
 Priests and the Scribes. They will condemn Him  
 to death, and will hand Him over to the Gentiles;

they will insult Him in cruel sport, spit on Him, 34  
scourge Him, and put Him to death ; but on the  
third day He will rise to life again."

**A Request** Then James and John, the sons of Zabdi, 35  
**for worldly** came up to Him and said,  
**Honour** "Rabbi, we wish you would grant us  
whatever request we make of you."

"What would you have me do for you?" He 36  
asked.

"Allow us," they replied, "to sit one at your right 37  
hand and the other at your left hand, in your glory."

"You know not," said He, "what you are asking. 38  
Are you able to drink out of the cup from which I  
am to drink, or to be baptized with the baptism with  
which I am to be baptized?"

"We are able," they replied. 39

"Out of the cup," said Jesus, "from which I am to  
drink you shall drink, and with the baptism with  
which I am to be baptized you shall be baptized ;  
but as to sitting at my right hand or at my left, that 40  
is not mine to give : it will be for those for whom  
it is reserved."

**Humble Ser-** The other ten, hearing of it, were at 41  
**vice true** first highly indignant with James and John.  
**Greatness** Jesus, however, called them to Him and 42  
said to them,

"You are aware how those who are deemed  
rulers among the Gentiles lord it over them,  
and their great men make them feel their authority ;  
but it is not to be so among you. No, whoever 43  
desires to be great among you must be your servant ;  
and whoever desires to be first among you must 44  
be the bondservant of all. For the Son of Man also 45  
did not come to be waited upon, but to wait on others,  
and to give His life as the redemption-price for a  
multitude of people."

**A blind Man** They came to Jericho ; and as He was 46  
**receives** leaving that town—Himself and His disci-  
**Sight** ples and a great crowd—Bartimaeus  
(the son of Timaeus), a blind beggar, was

sitting by the way-side. Hearing that it was Jesus 47  
the Nazarene, he began to cry out,

"Son of David, Jesus, have pity on me."

Many angrily told him to leave off shouting ; but he 48  
only cried out all the louder,

"Son of David, have pity on me."

Then Jesus stood still. 49

"Call him," He said.

So they called the blind man.

"Cheer up," they said ; "rise, he is calling you."

The man flung away his outer garment, sprang to 50  
his feet, and came to Jesus.

"What shall I do for you?" said Jesus. 51

"Rabboni," replied the blind man, "let me recover  
my sight."

"Go," said Jesus, "your faith has cured you." 52

Instantly he regained his sight, and followed Him  
along the road.

When they were getting near Jerusalem 1 11  
and had arrived at Bethphagé and Bethany  
on the Mount of Olives, Jesus sent two  
of his disciples on in front, with these

instructions.

"Go," He said, "to the village facing you, and 2  
immediately on entering it you will find an ass's foal  
tied up which no one has ever yet ridden : untie  
him and bring him here. And if any one asks you, 3  
'Why are you doing that?' say, 'The Master needs  
it, and will send it back here without delay.'"

So they went and found a young ass tied up at the 4  
front door of a house. They were untying it, when 5  
some of the bystanders called out,

"What are you doing, untying the foal?"

But on their giving the answer that Jesus had 6  
bidden them give, they let them take it.

So they brought the foal to Jesus, and 7  
threw their outer garments over him ;  
and Jesus mounted. Then many spread 8  
their outer garments to carpet the road,  
and others leafy branches which they had cut down

An Ass's  
Colt is  
borrowed

Jesus rides  
into  
Jerusalem

in the fields ; while those who led the way and those 9  
who followed kept shouting

"GOD SAVE HIM!

BLESSED BE HE WHO COMES IN THE LORD'S NAME  
(Ps. cxviii, 25, 26).

Blessings on the coming Kingdom of our fore- 10  
father David!

GOD IN THE HIGHEST HEAVENS SAVE HIM!" (Ps.  
cxlviii. 1).

So He came into Jerusalem and into the Temple ; 11  
and after looking round upon everything there, the  
hour being now late He went out to Bethany with  
the Twelve.

The next day, after they had left Bethany, 12  
He was hungry. But in the distance He 13  
**An unfruit-  
ful Fig-tree  
cursed** saw a fig-tree in full leaf, and went to see  
whether perhaps He could find some figs  
on it. When however He came to it, He found  
nothing but leaves (for it was not fig time) ; and He 14  
said to the tree,

"Let no one ever again eat fruit from thee!"

And His disciples heard this.

They reached Jerusalem, and entering 15  
**The Dealers  
driven from  
the Temple** the Temple He began to drive out the  
buyers and sellers, and upset the money-  
changers' tables and the stools of the  
pigeon-dealers, and would not allow any one to carry 16  
anything through the Temple. And He remonstrated 17  
with them.

"Is it not written," He said,

"MY HOUSE SHALL BE CALLED THE HOUSE OF  
PRAYER FOR ALL THE NATIONS' (Isa. lvi. 7)? But you  
have made it what it now is—A ROBBERS' CAVE"  
(Jer. vii. 11).

This the High Priests and Scribes heard, and they 18  
began to devise means to destroy Him. For they  
were afraid of Him, because of the deep impression  
produced on all the people by His teaching. When 19  
evening came on, Jesus and His disciples used to  
leave the city.

**The Fig-tree withers.** In the early morning, as they passed by, 20  
**The Power of Faith** they saw the fig-tree withered to the roots; and Peter, recollecting, said to Him, 21

"Look, Rabbi, the fig-tree which you cursed is withered up."

Jesus said to them, 22

"Have faith in God. In solemn truth I tell you 23  
 that if any one shall say to this mountain, 'Remove, and hurl thyself into the sea,' and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall be granted him. That is 24  
 why I tell you, as to whatever you pray and make request for, if you believe that you have received it, it shall be yours. But whenever you stand praying, 25  
 if you have a grievance against any one, forgive it, so that your Father in Heaven may also forgive you your offences."

**The Leaders of the People silenced** They came again to Jerusalem; and as 27  
 He was walking in the Temple, the High Priests, Scribes and Elders came to Him and asked, 28

"By what authority are you doing these things? and who gave you authority to do them?"

"And I will put a question to you," replied Jesus; 29  
 "answer me, and then I will tell you by what authority I do these things. John's Baptism—was it of 30  
 Heavenly or of human origin? Answer me."

So they debated the matter with one another. 31

"Suppose we say, 'Heavenly,'" they argued, "he will ask, 'Why then did you not believe him?' Or 32  
 should we say, 'human'?"—

They were afraid of the people; for all agreed in holding John to have been really a Prophet. So they 33  
 answered Jesus,

"We do not know."

"Nor do I tell you," said Jesus, "by what authority I do these things."

**'The Vine-dressers'** Then He began to speak to them in 1  
 figurative language.

"There was once a man," He said, "who planted a vineyard, fenced it round, dug a pit for the wine-tank, and built a strong lodge. Then he let the place to vine-dressers and went abroad. At vintage- 2 time he sent one of his servants to receive from the vine-dressers a share of the grapes. But they seized 3 him, beat him cruelly and sent him away empty-handed. Again he sent to them another servant : and 4 as for him, they wounded him in the head and treated him shamefully. Yet a third he sent, and him they killed. And he sent many besides, and them also they 5 ill-treated, beating some and killing others. He had 6 still one left whom he could send, a dearly-loved son : him last of all he sent, saying,

" ' They will treat my son with respect. ' "

"But those men—the vine-dressers—said to one 7 another,

" ' Here is the heir : come, let us kill him, and then the property will one day be ours. ' "

"So they took him and killed him, and flung his 8 body outside the vineyard. What, therefore, will the 9 owner of the vineyard do? "

"He will come and put the vine-dressers to death," they said ; "and will give the vineyard to others. "

"Have you not read even this passage," He added, 10

" ' THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CORNERSTONE :

THIS CORNERSTONE CAME FROM THE LORD, 11  
AND IS WONDERFUL IN OUR ESTEEM ' ? "

(Ps. cxviii. 22, 23).

And they kept looking out for an opportunity to 12 seize Him, but were afraid of the people ; for they saw that in this parable He had referred to *them*. So they left Him and went away.

**A Question** Their next step was to send to Him 13  
**about** some of the Pharisees and of Herod's  
**Tribute** partisans to entrap Him in conversation.  
So they came to Him. 14

"Rabbi," they said, "we know that you are a truthful man and you do not fear any one ; for you

do not recognize human distinctions, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or shall we refuse 15 to pay?"

But He, knowing their hypocrisy, replied,  
"Why try to ensnare me? Bring me a shilling for me to look at."

They brought one; and He asked them, 16

"Whose is this likeness and this inscription?"

"Caesar's," they replied.

"What is Caesar's," replied Jesus, "pay to Caesar— 17 and what is God's, pay to God."

And they wondered exceedingly at Him.

Then came to Him a party of Sadducees, 18  
a sect which denies that there is any  
'A Woman seven times married' Resurrection; and they proceeded to question Him.

"Rabbi," they said, "Moses made it a law for us : 19  
'IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER' (Deut. xxv. 5, 6). There were once seven brothers, the eldest of 20 whom married a wife, but at his death left no family. The second married her, and died, leaving no family; 21 and the third did the same. And so did the rest of the 22 seven, all dying childless. Finally the woman also died. At the Resurrection whose wife will she be? 23 For they all seven married her."

"Is not this the cause of your error," replied Jesus— 24  
"your ignorance alike of the Scriptures and of the power of God? For when they have risen from 25 among the dead, men do not marry and women are not given in marriage, but they are as angels are in Heaven. But as to the dead, that they rise to life, 26 have you never read in the Book of Moses, in the passage about the Bush, how God said to him, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB' (Exod. iii. 2-6)? He is not the God 27 of dead, but of living men. You are in grave error."



Love the  
supreme  
Law

Then one of the Scribes, who had heard 28  
them disputing and well knew that Jesus  
had given them an answer to the point,  
and a forcible one, came forward and

asked Him,

"Which is the chief of all the Commandments?"

"The chief Commandment," replied Jesus, "is 29  
this: 'HEAR, O ISRAEL! THE LORD OUR GOD IS  
ONE LORD; AND THOU SHALT LOVE THE LORD THY 30  
GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY  
WHOLE MIND, AND THY WHOLE STRENGTH' (Deut.  
vi. 4, 5).

"The second is this: 'THOU SHALT LOVE THY 31  
FELLOW MAN AS THOU LOVEST THYSELF' (Lev. xix. 18).

"Other Commandment greater than these there is  
none."

So the Scribe said to Him,

32

"Rightly, in very truth, Rabbi, have you said that  
HE STANDS ALONE, AND THERE IS NONE BUT HE;  
and TO LOVE HIM WITH ALL ONE'S HEART, WITH 33  
ALL ONE'S UNDERSTANDING, AND WITH ALL ONE'S  
STRENGTH, AND TO LOVE ONE'S FELLOW MAN NO  
LESS THAN ONESELF, is far better than all our WHOLE  
BURNT-OFFERINGS AND SACRIFICES" (1 Sam. xv. 22).

Perceiving that the Scribe had answered wisely 34  
Jesus said to him,

"You are not far from the Kingdom of God."

No one from that time forward ventured to put any  
question to Him.

David's Son  
and David's  
Lord. But, while teaching in the Temple, 35  
Jesus asked,

"How is it the Scribes say that the  
Christ is a son of David? David himself 36  
said, taught by the Holy Spirit,

"THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND,

UNTIL I HAVE MADE THY FOES A FOOTSTOOL

UNDER THY FEET' (Ps. cx. 1).

"David himself calls Him 'Lord:' how then can 37  
He be his son?"

And the mass of the people found pleasure in listening to Jesus.

Moreover in the course of His teaching He said, 38  
**The Scribes** "Be on your guard against the Scribes  
**denounced** who like to walk about in long robes and  
 to be bowed to in places of public resort,  
 and to occupy the best seats in the synagogues and 39  
 at dinner parties, and who swallow up the property 40  
 of widows and then mask their wickedness by making  
 long prayers: these men will receive far heavier  
 punishment."

**The Widow's** Having taken a seat opposite the 41  
**Gift.** Treasury, He observed how the people  
 were dropping money into the Treas-  
 ury, and that many of the wealthy threw in large  
 sums. But there came one poor widow and dropped 42  
 in two farthings, equal in value to a halfpenny. So 43  
 He called His disciples to Him and said,

"In solemn truth I tell you that this widow, poor  
 as she is, has thrown in more than all the other contri- 44  
 butors to the Treasury; for they have all contri-  
 buted out of what they could well spare, but she out  
 of her need has thrown in all she possessed—all she  
 had to live on."

**Jesus pre-** As He was leaving the Temple, one of 1  
**dicts the** His disciples exclaimed,  
**Destruction** "Look, Rabbi, what wonderful stones!  
**of the** what wonderful buildings!"  
**Temple**

"You see all these great buildings?" 2  
 Jesus replied; "not one stone will be left here upon  
 another—not thrown down."

**Things** He was sitting on the Mount of Olives 3  
**which would** opposite to the Temple, when Peter,  
**happen first** James, John, and Andrew, apart from the  
 others asked Him,

"Tell us, When will these things be? and what 4  
 will be the sign when all these predictions are on  
 the point of being fulfilled?"

So Jesus began to say to them : 5

"Take care that no one misleads you. Many will 6

come assuming my name and saying, 'I am He;' and they will mislead many. But when you hear 7 of wars and rumours of wars, do not be alarmed: come they must, but the End is not yet. FOR NATION 8 WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be famines. These miseries are but like the early pains of childbirth.

**Persecution and world-wide Preaching** "You yourselves must be on your 9 guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the proclama- 10 tion of the Good News must be carried to all the Gentiles before the End comes. When however 11 they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak what is given you when the time comes; for it will not be you who speak, but the Holy Spirit.

**Stedfastness would be rewarded** "Brother will betray brother to be 12 killed, and fathers will betray children; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred 13 because you are called by my name, but those who stand firm to the End will be saved.

**The Abomination of Desolation** "As soon, however, as you see the 14 ABOMINATION OF DESOLATION (Dan. ix. 27) standing where he ought not"—let the reader observe these words—"then let those in Judaea escape to the hills; let him who is 15 on the roof not come down and enter the house to fetch anything out of it; and let not him who is in 16 the field turn back to pick up his outer garment. And 17: alas for the women who at that time are with child or have infants!

**Unparalleled Distress** "But pray that it may not come in the 18 winter. For those will be times of 19 SUFFERING THE LIKE OF WHICH HAS

NEVER BEEN FROM THE FIRST CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and assuredly never will be again ; and but for the fact that the Lord has cut short those days, no one would escape ; but for the sake of His own People whom He has chosen for Himself He has cut short the days.

**False  
Messiahs  
and false  
Teachers** "At that time if any one says to you, 21  
'See, here is the Christ !' or 'See, He is  
there !' do not believe it. For THERE WILL 22

RISE UP false Christs and false PROPHETS,  
DISPLAYING SIGNS AND PRODIGIES (Deut. xiii. 1) with a  
view to lead astray—if indeed that were possible—even  
God's own People. But as for yourselves, be on your 23  
guard : I have forewarned you of everything.

**The Son of  
Man amid  
the Clouds** "AT THAT TIME, however, after that 24  
DISTRESS, THE SUN WILL BE DARKENED  
AND THE MOON WILL NOT SHED HER LIGHT,

THE STARS WILL BE SEEN FALLING FROM 25  
THE FIRMAMENT (Isa. xiii. 10), AND THE FORCES WHICH  
ARE IN THE HEAVENS WILL BE DISORDERED AND  
DISTURBED (Isa. xxxiv. 4). And then will they see 26  
THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13)  
with great power and glory. Then He will send 27  
forth the angels and gather together His chosen People  
from north, south, east and west, from the remotest  
parts of the earth and sky.

**A definite  
Limit of  
Time** "Learn from the fig-tree the lesson it 28  
teaches. As soon as its branch has  
become soft and it is bursting into leaf,  
you know that summer is near. So also 29  
do you, when you see these things happening, be  
sure that He is near, at your very door. I tell you in 30  
solemn truth that the present generation will  
certainly not pass away without all these things having  
first taken place. Earth and sky will pass away, 31  
but it is certain that my words will not pass away.

**Uncertainty  
as to the  
exact Day  
and Hour** "But as to that day or the exact time no 32  
one knows—not even the angels in  
Heaven, nor the Son, but the Father alone.  
Take care, be on the alert, and pray ; for 33

you do not know when it will happen. It is like a 34  
 man living abroad who has left his house, and given  
 the management to his servants—to each one his  
 special duty—and has ordered the porter to keep  
 awake. Be wakeful therefore, for you know not 35  
 when the master of the house is coming—in the  
 evening, at midnight, at cock-crow, or at dawn.  
 Beware lest He should arrive unexpectedly and find 36  
 you asleep. Moreover, what I say to you I say to all 37  
 —Be wakeful !”

**The Plot to murder Jesus** It was now two days before the 1 14  
 Passover and the feast of Unleavened Bread  
 and the High Priests and Scribes were  
 bent on finding how to seize Him by  
 stratagem and put Him to death. But they 2  
 said,

“Not on the Festival-day, for fear there should be  
 a riot among the people.”

**Affection's costly Gift** Now when He was at Bethany, in the 3  
 house of Simon the Leper, while He was  
 at table, there came a woman with a jar  
 of pure, sweet-scented ointment very costly : she  
 broke the jar and poured the ointment over His head.  
 But there were some who said indignantly among 4  
 themselves,

“Why has the ointment been thus wasted ? For 5  
 that ointment might have been sold for fifteen pounds  
 or more, and the money have been given to the  
 poor.”

And they were exceedingly angry with her. But 6  
 Jesus said,

“Leave her alone : why are you troubling her ?  
 She has done a most gracious act towards me. 7  
 For you always have the poor among you, and  
 whenever you choose you can do acts of kind-  
 ness to them ; but me you have not always. What 8  
 she could she did : she has perfumed my body  
 in preparation for my burial. And I solemnly 9  
 tell you that wherever in the whole world the  
 Good News shall be proclaimed, this which she

has done shall also be told in remembrance of her."

**The Treachery of Judas** But Judas Iscariot, already mentioned 10 as one of the Twelve, went to the High Priests to betray Jesus to them. They 11 gladly listened to his proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

**The Pass-over prepared** On the first day of the feast of Un- 12 leavened Bread—the day for killing the Passover lamb—His disciples asked Him, "Where shall we go and prepare for you to eat the Passover?"

So He sent two of His disciples with instructions, 13 saying,

"Go into the city, and you will meet a man carrying a pitcher of water: follow him, and whatever 14 house he enters, tell the master of the house, 'The Rabbi asks, Where is my room where I can eat the Passover with my disciples?' Then he will him- 15 self show you a large room upstairs, ready furnished: there make preparation for us."

So the disciples went out and came to the city, 16 and found everything just as He had told them; and they got the Passover ready.

**'The last Supper.'** When it was evening, He came with 17 the Twelve. And while they were at 18 **The Traitor indicated** table Jesus said,

"I solemnly tell you that one of you will betray me—one who is eating with me."

They were filled with sorrow, and began asking 19 Him, one by one,

"Not I, is it?"

"It is one of the Twelve," He replied; "he 20 who is dipping his fingers in the dish with me. For the Son of Man is going His way as it 21 is written about Him; but alas for the man by whom the Son of Man is betrayed! It had been a happy thing for that man, had he never been born."

The  
memorial  
Meal insti-  
tuted

Also during the meal He took a Pass- 22  
over biscuit, blessed it, and broke it. He  
then gave it to them, saying,  
"Take this, it is my body."

Then He took the cup, gave thanks, and handed it 23  
to them, and they all of them drank from it.

"This is my blood," He said, "which is to be 24  
poured out on behalf of many—the blood which  
makes the Covenant sure. I solemnly tell you that 25  
never again will I taste the produce of the vine till  
I shall drink the new wine in the Kingdom of  
God."

After singing a hymn, they went out to the Mount 26  
of Olives.

Peter's  
Denial  
foretold

Then said Jesus to them, 27

"All of you are about to stumble and  
fall, for it is written, 'I WILL STRIKE DOWN  
THE SHEPHERD, AND THE SHEEP WILL BE  
SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But 28  
after I have risen to life again I will go before you  
into Galilee."

"All may stumble and fall," said Peter, "yet I 29  
never will."

"I solemnly tell you," replied Jesus, "that to-day— 30  
this night—before the cock crows twice, you your-  
self will three times disown me."

"Even if I must die with you," declared Peter again 31  
and again, "I will never disown you."

In like manner protested also all the disciples.

So they came to a place called 32  
Gethsemane. There He said to His  
disciples,

Christ's  
Agony in  
Gethsemane

"Sit down here till I have prayed."

Then He took with Him Peter and James and John, 33  
and began to be full of terror and distress, and He  
said to them,

"My heart is oppressed with anguish to the very 34  
point of death : wait here and keep awake."

Going forward a short distance He threw Him- 35  
self upon His face and prayed repeatedly that, if it

was possible, He might be spared that time of agony ; and He said, 36

"Abba ! my Father ! all things are possible for Thee : take this cup of suffering away from me : and yet not what I desire, but what Thou desirest."

Then He came and found them asleep, and He 37 said to Peter,

"Simon, are you asleep ? Had you not strength to keep awake a single hour ? Be wakeful, all of you, 38 and keep on praying, that you may not come into temptation : the spirit is right willing, but the body is frail."

He again went away and prayed, using the very 39 same words. When He returned He again found 40 them asleep, for they were very tired ; and they knew not how to answer Him. A third time He came, and 41 then He said,

"Sleep on and rest. Enough ! the hour has come. Even now they are betraying the Son of Man into the hands of sinful men. Rouse yourselves, let us 42 be going ; my betrayer is close at hand."

Immediately, while He was still speak- 43  
**Judas brings** ing, Judas, one of the Twelve, came and  
**armed Men** with him a crowd of men armed with swords and cudgels, sent by the High Priests and Scribes and Elders. Now the betrayer had arranged 44 a signal with them.

"The one I kiss," he said, "is the man : lay hold of him, and take him safely away."

So he came, and going straight to Jesus he said, 45 "Rabbi !" and kissed Him with seeming affection ; whereupon they laid hands on Him and held Him 46 firmly. But one of those who stood by drew his 47 sword and struck a blow at the High Priest's servant, cutting off his ear.

"Have you come out," said Jesus, "with 48  
**Jesus expro-** swords and cudgels to arrest me, as if you  
**ulates. The** had to fight with a robber ? Day after 49  
**Apostles** day I used to be among you in the Temple  
**leave Him** teaching, and you never seized me. But this is



happening in order that the Scriptures may be fulfilled.'

Then His friends all forsook Him and fled. One 50, 51 youth indeed did follow Him, wearing only a linen cloth round his bare body. Of him they laid hold, 52 but he left the linen cloth in their hands and fled without it.

**Christ is  
taken to  
the High  
Priest**

So they led Jesus away to the High 53 Priest, and with him there assembled all the High Priests, Elders, and Scribes. Peter followed Jesus at a distance, as 54

far as the outer court of the High Priest's palace. But there he remained sitting among the officers, and warming himself by the fire.

**False Testi-  
mony and  
gross  
Insults**

Meanwhile the High Priests and the 55 entire Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none ; for though 56 many gave false testimony against Him, their statements did not tally. Then some came forward as 57 witnesses and falsely declared,

"We have heard him say, 'I will pull down this 58 Sanctuary built by human hands, and three days afterwards I will erect another built without hands.'"

But not even in this shape was their testimony 59 consistent.

At last the High Priest stood up, and advancing 60 into the midst of them all, asked Jesus,

"Have you no answer to make? What is the meaning of all this that these witnesses allege against you?"

But He remained silent, and gave no reply. A 61 second time the High Priest questioned Him.

"Are you the Christ, the Son of the Blessed One?" he said.

"I am," replied Jesus, "and you and others will 62 see the Son of Man sitting at the right hand of the divine Power, and coming amid the clouds of the sky" (Ps. cx. 1 ; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

"What need have we of witnesses after that? 64  
You all heard his impious words. What is your judgement?"

Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on 65  
Him, and to blindfold Him, while striking Him with their fists and crying,

"Prove that you are a Prophet."

The officers too struck Him with open hands as they took Him in charge.

Now while Peter was below in the 66  
**Peter dis-** quadrangle, one of the High Priest's maid-  
**owns his** servants came, and seeing Peter warming  
**Master** himself she looked at him and said, 67

"You also were with Jesus, the Nazarene."

But he denied it, and said, 68

"I don't know—I don't understand—What do you mean?"

And then he went out into the outer court. Just then a cock crowed. Again the maidservant saw 69  
him, and again began to say to the people standing by,

"He is one of them."

A second time he repeatedly denied it. Soon after- 70  
wards the bystanders again accused Peter, saying,

"You are surely one of them, for you too are  
a Galilaean."

But he broke out into curses and oaths, declaring, 71

"I know nothing of the man you are talking about."

No sooner had he spoken than a cock crowed 72  
for the second time, and Peter recollected the words of Jesus,

"Before the cock crows twice, you will three times  
disown me."

And as he thought of it, he wept aloud.

**Jesus is** At earliest dawn, after the High Priests 1 15  
**taken before** had held a consultation with the Elders and  
**the Roman** Scribes, they and the entire Sanhedrin  
**Governor** bound Jesus and took Him away and handed

Him over to Pilate. So Pilate questioned Him. 2

"Are you the King of the Jews?" he asked.

"I am," replied Jesus.

Then, as the High Priests went on heaping accusations on Him, Pilate again and again asked Him,

"Do you make no reply? Listen to the many charges they are bringing against you."

But Jesus made no further answer: so that Pilate wondered.

Pilate hesitates, but condemns Him

Now at the Festival it was customary for Pilate to release to the Jews any one prisoner whom they might beg off from punishment; and at this time a man named

Barabbas was in prison among the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking Pilate to grant them the usual favour.

"Shall I release for you the King of the Jews?" answered Pilate.

For he could see that it was out of sheer spite that the High Priests had handed Him over. But the High Priests urged on the crowd to obtain Barabbas's release in preference; and when Pilate again asked them, "What then shall I do to the man you call the King of the Jews?" they once more shouted out,

"Crucify him!"

"Why, what crime has he committed?" asked Pilate.

But they vehemently shouted,

"Crucify him!"

So Pilate, wishing to satisfy the mob, released Barabbas for them, and after scourging Jesus handed Him over for crucifixion.

Jesus is grossly insulted and ill-treated

Then the soldiers led Him away into the court of the Palace (the Praetorium), and calling together the whole battalion they arrayed Him in crimson, placed on His

head a wreath of thorny twigs which they had twisted, and went on to salute Him with shouts of "Long live the King of the Jews!" Then they began to beat Him on the head with a cane, to spit on Him, and to do Him homage on bended knees. At last, 20

having finished their sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him.

**Golgotha** One Simon, a Cyrenaeon, the father of 21  
Alexander and Rufus, was passing along, coming from the country; him they compelled to carry His cross. So they brought Him to the place 22 called Golgotha, which, being translated, means 'Skull-ground.' Here they offered Him wine mixed 23 with myrrh; but He refused it. Then they crucified 24 Him.

**The Soldiers take His Clothes** This done, they divided His garments among them, drawing lots to decide what each should take. It was nine o'clock in 25 the morning when they crucified Him. Over His head was the notice in writing of the charge 26 against Him:

### THE KING OF THE JEWS.

**The People and their Rulers revile Him** And together with Jesus they crucified 27 two robbers, one at His right hand and one at His left. And all the passers-by 29 reviled Him. They shook their heads at Him and said,

"Ah! you who were for destroying the Sanctuary and building a new one in three days, come down 30 from the cross and save yourself."

In the same way the High Priests also, as well as 31 the Scribes, kept on scoffing at Him, saying to one another,

"He has saved others: himself he cannot save! 32 This Christ, the King of Israel, let him come down now from the cross, that we may see and believe."

Even the men who were being crucified with Him heaped insults on Him.

**Jesus dies amid dense Darkness** At noon there came a darkness over the 33 whole land, lasting till three o'clock in the afternoon. But at three o'clock Jesus cried 34 in a loud voice,

"ELOHI, ELOHI, LAMA SABACHTHANI?" which

means, "MY GOD, MY GOD, WHY HAST THOU FOR-  
SAKEN ME?" (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35  
"Listen, he is calling for Elijah!"

Then a man ran to fill a sponge with sour wine, and 36  
he put it on the end of a cane and placed it to His lips,  
saying at the same time,

"Wait! let us see whether Elijah will come and  
take him down."

But Jesus uttered a loud cry and yielded up His spirit. 37

And the curtain in the Sanctuary was torn in two, 38  
from top to bottom.

And when the Centurion who stood in 39  
front of the cross saw that He was dead,  
he exclaimed,

"This man was indeed God's Son."

There were also a party of women looking on from 40  
a distance; among them being both Mary of Magdala  
and Mary the mother of James the Little and of Joses,  
and Salome—all of whom in the Galilean days had 41  
habitually been with Him and cared for Him, as well  
as many other women who had come up to Jerusalem  
with Him.

Joseph of  
Arimathaea  
buries  
Christ's  
Body

Towards sunset, as it was the Prepara- 42  
tion—that is, the day preceding the Sabbath 43

—Joseph of Arimathaea came, a highly re-  
spected member of the Council, who him-  
self also was living in expectation of the

Kingdom of God. He summoned up courage to go  
in to see Pilate and beg for the body of Jesus. But 44  
Pilate could hardly believe that He was already dead.  
He called, however, for the Centurion and inquired  
whether he had been long dead; and having 45  
ascertained the fact he granted the body to Joseph.  
He, having bought a sheet of linen, took Him down, 46  
wrapped Him in the sheet and laid Him in a tomb  
hewn in the rock; after which he rolled a stone  
against the entrance to the tomb. Mary of Magdala 47  
and Mary the mother of Joses were looking on to see  
where He was put.

The empty  
Tomb

When the Sabbath was over, Mary of 1 16  
Magdala, Mary the mother of James, and  
Salome, bought spices, in order to come  
and anoint His body. So, very soon after sunrise on 2  
the first day of the week, they came to the tomb ; and 3  
they were saying to one another,

"Who will roll away the stone for us from the  
entrance to the tomb?"

But then, looking up, they saw that the stone was 4  
already rolled back: for it was of immense size.  
Upon entering the tomb, they saw a young man 5  
sitting at their right hand, clothed in a long white  
robe. They were astonished and terrified. But he 6  
said to them,

"Do not be terrified. It is Jesus you are looking  
for—the Nazarene who has been crucified. He has  
come back to life: He is not here: this is the place  
where they laid Him. But go and tell His dis- 7  
ciples and Peter that He is going before you into  
Galilee: and that there you will see Him, as He  
told you."

So they came out, and fled from the tomb, for they 8  
were greatly agitated and surprised; and they said not  
a word to any one, for they were afraid.

Jesus is seen  
by Mary of  
Magdala

[But He rose to life early on the first 9  
day of the week, and appeared first to  
Mary of Magdala from whom He had  
expelled seven demons. She went and 10  
brought the tidings to those who had been with Him,  
as they were mourning and weeping. But they, 11  
when they were told that He was alive and that she  
had seen Him, could not believe it.

And on the  
Road to  
Emmaus

Afterwards He showed Himself in 12  
another form to two of them as they were  
walking, on their way into the country.  
These, again, went and told the news to 13  
the rest; but not even then did they believe.

Later still He showed Himself to the Eleven 14  
themselves whilst they were at table, and He up-  
braided them with their unbelief and obstinacy in not

having believed those who had seen Him alive.  
Then He said to them, 15

**The Mission of the Apostles to the World** "Go the whole world over, and proclaim the Good News to all mankind. He who believes and is baptized shall be saved, but he who disbelieves will be condemned. And signs shall attend those who believe, even such as these. By making use of my name they shall expel demons. They shall speak new languages. They shall take up venomous snakes, and if they drink any deadly poison it shall do them no harm whatever. They shall lay their hands on the sick, and the sick shall recover." 16 17 18

**Jesus is taken up into Heaven** So the Lord Jesus after having thus spoken to them was taken up into Heaven, and sat down at the right hand of God. 19

But they went out and made proclamation everywhere, the Lord working with them and confirming their Message by the signs which accompanied it.] 20

## THE GOOD NEWS AS RECORDED BY LUKE

**Dedication** Seeing that many have attempted to 1  
draw up a narrative of the facts which 2  
are received with full assurance among us on the 2  
authority of those who were from the beginning  
eye-witnesses and were devoted to the service  
of the divine Message, it has seemed right to me 3  
also, after careful investigation of the facts from  
their commencement, to write for you, most noble  
Theophilus, a connected account, that you may fully 4  
know the truth of the things which you have been  
taught by word of mouth.

**The Parents  
of John the  
Baptist** There was in the time of Herod, the 5  
king of Judaea, a priest of the name of  
Zechariah, belonging to the class of  
Abijah. He had a wife who was a  
descendant of Aaron, and her name was Elizabeth.  
They were both of them upright before God, 6  
blamelessly obeying all the Lord's precepts and  
ordinances. But they had no child, because Elizabeth 7  
was barren; and both of them were far advanced in  
life.

**John's Birth  
predicted** Now while he was doing priestly duty 8  
before God in the prescribed course of 9  
his class, it fell to his lot—according to  
the custom of the priesthood—to go into the  
Sanctuary of the Lord and burn the incense; and  
the whole multitude of the people were outside pray- 10  
ing, at the hour of incense. Then there appeared 11  
to him an angel of the Lord standing on the right  
side of the altar of incense; and Zechariah on seeing 12  
him was agitated and terrified. But the angel said 13  
to him,

“Do not be afraid, Zechariah, for your petition



has been heard: and your wife Elizabeth will bear you a son, and you are to call his name John. Glad- 14  
ness and exultant joy shall be yours, and many will  
rejoice over his birth. For he will be great in the 15  
sight of the Lord; no wine or fermented drink shall  
he ever drink; but he will be filled with the Holy  
Spirit from the very hour of his birth. Many of the 16  
descendants of Israel will he turn to the Lord their  
God; and he will be His forerunner in the spirit 17  
and power of Elijah, to turn fathers' hearts to the  
children, and cause the rebellious to walk in the  
wisdom of the upright, to make a people perfectly  
ready for the Lord."

"By what proof," asked Zechariah, "shall I know 18  
this? For I am an old man, and my wife is far  
advanced in years."

"I am Gabriel, who stand in the presence of God," 19  
answered the angel, "and I have been sent to talk  
with you and tell you this good news. And now 20  
you will be dumb and unable to speak until the day  
when this has taken place; because you did not  
believe my words—words which will be fulfilled at  
their appointed time."

Meanwhile the people were waiting for Zechariah, 21  
and were surprised that he stayed so long in the  
Sanctuary. When, however, he came out, he was 22  
unable to speak to them; and they knew that he  
must have seen a vision in the Sanctuary; but he  
kept making signs to them and continued dumb.

When his days of service were at an end, he went 23  
to his home; and in course of time his wife Elizabeth 24  
conceived, and kept herself secluded five months.

"Thus has the Lord dealt with me," she said, "now 25  
that He has graciously taken away my reproach  
among men."

The Birth of  
Jesus pre-  
dicted

Now in the sixth month the angel 26  
Gabriel was sent from God to a town in  
Galilee called Nazareth, to a maiden 27  
betrothed to a man of the name of Joseph,  
a descendant of David. The maiden's name was Mary.

So Gabriel went into the house and said to her, 28  
"Joy be to you, favoured one ! the Lord is with  
you."

She was greatly agitated at his words, and 29  
wondered what such a greeting meant. But the angel 30  
said,

"Do not be frightened, Mary, for you have found  
favour with God. You will conceive in your womb 31  
and bear a son ; and you are to call His name JESUS.  
He will be great, and He will be called 'Son of the 32  
Most High.' And the Lord God will give Him the  
throne of His forefather David ; and He will be 33  
King over the House of Jacob for the Ages, and of  
His Kingdom there will be no end."

"How can this be," Mary replied, "seeing that 34  
I have no husband ?"

The angel answered, 35

"The Holy Spirit will come upon you, and the  
power of the Most High will overshadow you ; and  
for this reason your holy offspring will be called 'the  
Son of God.' And see, your relative Elizabeth—she 36  
also has conceived a son in her old age ; and this is  
the sixth month with her who was called barren.  
For no promise from God will be impossible of 37  
fulfilment."

"I am the Lord's maidservant," Mary replied ; 38  
"may it be with me in accordance with your words !"

And then the angel left her.

Not long after this, Mary rose up and 39  
**Mary and**  
**Elizabeth** went in haste into the hill country to a  
town in Judah. Here she came to the 40  
house of Zechariah and greeted Elizabeth ; and as 41  
soon as Elizabeth heard Mary's greeting, the babe  
leapt within her. And Elizabeth was filled with the  
Holy Spirit, and uttered a loud cry of joy. 42

"Blest among women are you," she said, "and the  
offspring of your body is blest ! But why is this 43  
honour done me, that the mother of my Lord should  
come to me ! For, the moment your greeting reached 44  
my ears, the babe within me leapt for joy. And 45

blessed is she who has believed, for the word  
spoken to her from the Lord shall be fulfilled."

Then Mary said : 46

**Mary's** " My soul extols the Lord,  
**Hymn of** And my spirit triumphs in God my  
**Praise** Saviour ; 47

Because He has not turned from His maidservant in 48  
her lowly position ;

For from this time forward all generations will  
account me happy,

Because the mighty One has done great things for 49  
me—

Holy is His name !—

And His compassion is, generation after generation, 50  
Upon those who fear Him.

He has manifested His supreme strength. 51

He has scattered those who were haughty in the  
thoughts of their hearts.

He has cast monarchs down from their thrones, 52

And exalted men of low estate.

The hungry He has satisfied with choice gifts, 53

But the rich He has sent empty-handed away.

His servant Israel He has helped, 54

Remembering His compassion—

In fulfilment of His promises to our forefathers— 55

For Abraham and his posterity for ever."

So Mary stayed with Elizabeth about three months, 56  
and then returned home.

Now when Elizabeth's full time was 57

**The Birth of** come, she gave birth to a son ; and her 58

**John the** neighbours and relatives heard how the

**Baptist** Lord had had great compassion on her ;

and they rejoiced with her. And on the eighth day 59

they came to circumcise the child, and were going

to call him Zechariah, after his father.

His mother, however, said, 60

" No, he is to be called John."

" There is not one of your family," they said, " who 61  
has that name."

They asked his father by signs what he wished 62

him to be called. So he asked for a writing-tablet, 63  
and wrote,

“His name is John.”

And they all wondered. Instantly his mouth and 64  
his tongue were set free, and he began to speak and  
bless God. And all who lived round about them 65  
were filled with awe, and throughout the hill country  
of Judaea reports of all these things were spread  
abroad. All who heard the story treasured it in 66  
their memories.

“What then will this child be?” they said.

For the Lord’s hand was indeed with him.

And Zechariah his father was filled with the Holy 67  
Spirit, and spoke in a rapture of praise.

“Blessed be the Lord, the God of 68  
Zechariah’s Israel,” he said,

Hymn of  
Praise

“Because He has not forgotten His  
people but has effected redemption for  
them,

And has raised up a mighty Deliverer for us 69

In the house of David His Servant—

As He has spoken from all time by the lips of 70

His holy Prophets—

To deliver us from our foes and from the power 71  
of all who hate us.

He dealt pitifully with our forefathers, 72

And remembered His holy covenant.

The oath which He swore to Abraham our fore- 73  
father,

To grant us to be rescued from the power of our 74  
foes

And so render worship to Him free from fear,

In piety and uprightness before Him all our 75  
days.

And you moreover, O child, shall be called Prophet 76  
of the Most High;

For you shall go on in front before the Lord to  
prepare the way for Him,

To give to His People a knowledge of salvation 77

In the forgiveness of their sins,

Through the tender compassion of our God, 78  
Through which the daybreak from on high will  
come to us,

Dawning on those who now dwell in the darkness 79  
and shadow of death—

To direct our feet into the path of peace.”

And the child grew and became strong in character, 80  
and lived in the Desert till the time came for him  
to appear publicly to Israel.

Just at this time an edict was issued 1 2’  
by Caesar Augustus for the registration of  
the whole Empire. It was the first 2  
registration made during the governorship  
of Quirinius in Syria ; and all went to be registered— 3  
every one to the town to which he belonged. So 4  
Joseph went up from Galilee, from the town of  
Nazareth, to Judaea, to David’s town of Bethlehem,  
because he was of the house and lineage of David,  
to have himself registered together with Mary, who 5  
was betrothed to him and was with child. But while 6  
they were there, her full time came, and she gave  
birth to her first-born son, and wrapped Him round, 7  
and laid Him in a manger, because there was no  
room for them in the inn.

Now there were shepherds in the same 8  
part of the country, keeping watch over  
their sheep by night in the open fields, 9  
when suddenly an angel of the Lord stood  
by them, and the glory of the Lord shone round  
them ; and they were filled with terror. But the 10  
angel said to them,

“ Put away all fear ; for I am bringing you good  
news of great joy—joy for all the people. For a 11  
Saviour who is the Anointed Lord is born to you  
to-day, in the town of David. And this is the token 12  
for you : you will find a babe wrapped in swaddling  
clothes and lying in a manger.”

And immediately there was with the angel a 13  
multitude of the army of Heaven praising God  
and saying,

"Glory be to God in the highest Heavens, 14  
And on earth peace among men who please  
Him!"

Then, as soon as the angels had left them and 15  
returned to Heaven, the shepherds said to one  
another,

"Let us now go over as far as Bethlehem and see  
this that has happened, which the Lord has made  
known to us."

So they made haste and came and found Mary 16  
and Joseph, with the babe lying in the manger. And 17  
when they saw the child, they told what had been  
said to them about Him; and all who listened were 18  
astonished at what the shepherds told them. But 19  
Mary treasured up all these things, often dwelling  
on them in her mind. And the shepherds returned, 20  
glorifying and praising God for all that they had  
heard and seen in accordance with the announce-  
ment made to them.

When eight days had passed and the time for 21  
circumcising Him had come, He was  
**The Naming  
of the Child** called JESUS, the name given Him by the  
angel before His conception in the womb.

And when the days for their purification 22  
appointed by the law of Moses had  
**He is  
taken to  
Jerusalem** passed, they took Him up to Jerusalem to  
present Him to the Lord—as it is written 23  
in the Law of the Lord:

"EVERY FIRST-BORN MALE SHALL BE CALLED HOLY  
TO THE LORD" (Exod. xiii. 2).

And they also offered a sacrifice as commanded in 24  
the Law of the Lord,

"A PAIR OF TURTLE DOVES OR TWO YOUNG  
PIGEONS" (Lev. xii. 8).

Now there was a man in Jerusalem of 25  
the name of Symeon, an upright and God-  
**Symeon's  
Hymn of  
Praise** fearing man, who was waiting for the  
consolation of Israel, and the Holy Spirit  
was upon him. To him it had been revealed by the 26  
Holy Spirit that he should not see death until he

had seen the Lord's Anointed One. Led by the Spirit 27  
 he came to the Temple; and when the parents brought  
 in the child Jesus to do with regard to Him according  
 to the custom of the Law, he took Him up in his 28  
 arms and blessed God and said,

"Now, O Sovereign Lord, Thou dost send Thy 29  
 servant away in peace, in fulfilment of Thy word,  
 Because mine eyes have seen Thy salvation, 30  
 Which Thou hast made ready in the sight of all 31  
 nations—

A light to shine upon the Gentiles, 32  
 And the glory of Thy people Israel."

And while the child's father and mother were 33  
 wondering at the words of Symeon concerning Him,  
 Symeon blessed them and said to Mary the mother, 34

"This child is appointed for the falling and the  
 uprising of many in Israel and for a token to be  
 spoken against; and a sword will pierce through 35  
 your own soul also; that the reasonings in many  
 hearts may be revealed."

**Anna** There was also Anna, a prophetess, 36  
 the daughter of Phanuel, belonging to the  
 tribe of Asher. She was of a very great age, having  
 had after her maidenhood seven years of married life,  
 and then being a widow of eighty-four years. She 37  
 was never absent from the Temple, but worshipped,  
 by day and by night, with fasting and prayer. And 38  
 coming up just at that moment, she gave thanks  
 to God, and spoke about the child to all who were  
 expecting the deliverance of Jerusalem.

**The Return to Nazareth** Then, as soon as they had accom- 39  
 plished all that the Law required, they  
 returned to Galilee to their own town of  
 Nazareth. And the child grew and be- 40  
 came strong and full of wisdom, and the favour  
 of God rested upon Him.

**The Boy Jesus in the Temple** Now His parents used to go up year by 41  
 year to Jerusalem at the Feast of the  
 Passover. And when He was twelve years 42  
 old they went up as was customary at the

time of the Feast, and, after staying the full number 43  
of days, when they started back home the boy Jesus  
remained behind in Jerusalem. His parents did not  
discover this, but supposing Him to be in the travel- 44  
ling company, they proceeded a day's journey. Then  
they searched up and down for Him among their  
relatives and acquaintances; but being unable to 45  
find Him they returned to Jerusalem, making anxious  
inquiry for Him.

On the third day they found Him in the Temple 46  
sitting among the Rabbis, both listening to them  
and asking them questions, while all who heard  
Him were astonished at His intelligence and at 47  
the answers He gave. When they saw Him, they 48  
were smitten with amazement, and His mother said  
to Him,

"My child, why have you behaved thus to us?  
Your father and I have been searching for you in  
anguish."

"Why is it that you have been searching for me?" 49  
He replied; "did you not know that it is my duty to  
be engaged upon my Father's business?"

But they did not understand the significance of 50  
these words.

Then He went down with them and 51  
came to Nazareth, and was always obe-  
dient to them; but His mother carefully  
treasured up all these incidents in her  
memory. And as Jesus grew older He gained in 52  
both wisdom and stature, and in favour with God and  
man.

**His  
Obedience  
and Growth**

**John the  
Baptist  
preaches  
Judgement  
and  
Repentance**

Now in the fifteenth year of the reign 1 3  
of Tiberius Cæsar, Pontius Pilate being  
Governor of Judæa, Herod Tetrarch of  
Galilee, his brother Philip Tetrarch of  
Ituræa and Trachonitis, and Lysanias  
Tetrarch of Abilene, during the High- 2  
priesthood of Annas and Caiaphas, a message from  
God came to John, the son of Zechariah, in the  
Desert. John went into all the district about the 3



Jordan proclaiming a baptism of the penitent for the forgiveness of sins ; as it is written in the book 4 of the Prophet Isaiah,

"THE VOICE OF ONE CRYING ALOUD !

'IN THE DESERT PREPARE YE A ROAD FOR THE LORD :

MAKE HIS HIGHWAY STRAIGHT.

EVERY RAVINE SHALL BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,

THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,

AND THE RUGGED WAYS INTO SMOOTH ;

AND THEN SHALL ALL MANKIND SEE GOD'S SALVA- 6  
TION'" (Isa. xl. 3-5).

Accordingly John used to say to the crowds who 7 came out to be baptized by him,

"O vipers' brood, who has warned you to flee from the coming wrath? Live lives which shall prove 8 your change of heart ; and do not begin to say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And even now the axe 9 is lying at the root of the trees, so that every tree which fails to yield good fruit will quickly be hewn down and thrown into the fire."

The crowds repeatedly asked him, 10

"What then are we to do?"

"Let the man who has two coats," he answered, 11 "give one to the man who has none ; and let the man who has food share it with others."

There came also a party of tax-gatherers to be 12 baptized, and they asked him,

"Rabbi, what are we to do?"

"Do not exact more than the legal amount," he 13 replied.

The soldiers also once and again inquired of him, 14

"And we, what are we to do?"

His answer was,

"Neither intimidate any one nor lay false charges ; and be content with your pay."

And while the people were in suspense 15  
 He predicts the Appearing and Work of Jesus and all were debating in their minds whether John might possibly be the Anointed One, he answered the question 16  
 by saying to them all,

"As for me, I am baptizing you with water, but One mightier than I is coming, whose very sandal-strap I am not worthy to unfasten : He will baptize you in the Holy Spirit and with fire. His winnowing-shovel is in His hand to clear out His threshing-floor, and to gather the wheat into His storehouse ; but the chaff He will burn up in fire unquenchable."

With many exhortations besides these 18  
 John he declared the Good News to the people. 19  
 thrown into Prison But Herod the Tetrarch, being repeatedly rebuked by him about Herodias his brother's wife, and about all the wicked deeds that he had done, now added this to crown all the rest, 20  
 that he threw John into prison.

Now when all the people had been 21  
 Christ's twofold Baptism baptized, and Jesus also had been baptized and was praying, the sky opened, and the 22  
 Holy Spirit came down in bodily shape, like a dove, upon Him, and a voice came from Heaven, which said,

"Thou art My Son, dearly loved : in Thee is My delight."

And He—Jesus—when He began His 23  
 The Ancestry of Jesus ministry, was about thirty years old. He was the son (it was supposed) of Joseph, son of Heli, son of Matthat, son of Levi, 24  
 son of Melchi, son of Jannai, son of Joseph, son of 25  
 Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Mahath, son of Mattathias, son 26  
 of Semein, son of Josech, son of Joda, son of Johanan, 27  
 son of Resa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, 28  
 son of Elmadam, son of Er, son of Joshua, son of 29  
 Eliezar, son of Jorim, son of Matthat, son of Levi,

son of Symeon, son of Judah, son of Joseph, son of 30  
 Jonan, son of Eliakim, son of Melea, son of Menna, 31  
 son of Mattatha, son of Nathan, son of David, son of 32  
 Jesse, son of Obed, son of Boaz, son of Salmon, son of  
 Nahshon, son of Amminadab, son of Admin, son of 33  
 Arni, son of Hezron, son of Perez, son of Judah, son 34  
 of Jacob, son of Isaac, son of Abraham, son of Terah,  
 son of Nahor, son of Serug, son of Reu, son of Peleg, 35  
 son of Eber, son of Shelah, son of Cainan, son of 36  
 Arpachshad, son of Shem, son of Noah, son of Lamech,  
 son of Methuselah, son of Enoch, son of Jared, son of 37  
 Mahalalel, son of Kenan, son of Enosh, son of Seth, 38  
 son of Adam, son of God.

Then Jesus, full of the Holy Spirit, re- 1 4  
 turned from the Jordan, and was led about  
 by the Spirit in the Desert for forty days,  
 tempted all the while by the Devil. During 2  
 those days He ate nothing, and at the close of them  
 He suffered from hunger. 3

Then the Devil said to Him,  
 "If you are God's Son, tell this stone to become  
 bread."

"It is written," replied Jesus, "'IT IS NOT ON BREAD 4  
 ALONE THAT A MAN SHALL LIVE'" (Deut. viii. 3).

The Devil next led Him up and caused Him to see 5  
 at a glance all the kingdoms of the world. And the 6  
 Devil said to Him,

"To you will I give all this authority and this  
 splendour; for it has been handed over to me, and on  
 whomsoever I will I bestow it. If therefore you do 7  
 homage to me, it shall all be yours."

Jesus answered him, 8  
 "It is written, 'TO THE LORD THY GOD THOU SHALT  
 DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER  
 WORSHIP'" (Deut. vi. 13).

Then he brought Him to Jerusalem and caused 9  
 Him to stand on the roof of the Temple, and said to  
 Him,

"If you are God's Son, throw yourself down from  
 here; for it is written, 10

'HE WILL GIVE ORDERS TO HIS ANGELS CONCERN-  
ING THEE, TO GUARD THEE SAFELY;'

and

11

'ON THEIR HANDS THEY SHALL BEAR THEE UP,  
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY  
FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

The reply of Jesus was,

12

"It is said, 'THOU SHALT NOT PUT THE LORD THY  
GOD TO THE PROOF'" (Deut. vi. 16).

So the Devil, having fully tried every kind of  
temptation on Him, left Him for a time.

He returns  
to Galilee,  
and begins  
to preach

Then Jesus returned in the Spirit's power

14

to Galilee; and His fame spread through

all the adjacent districts. And He pro-

15

ceeded to teach in their synagogues, win-

ning praise from all.

His Visit to  
the Syna-  
gogue at  
Nazareth

He came to Nazareth also, where He

16

had been brought up; and, as was His

custom, He went to the synagogue on the

Sabbath, and stood up to read. And there

17

was handed to Him the book of the Prophet Isaiah,  
and, opening the book, He found the place where it  
was written,

"THE SPIRIT OF THE LORD IS UPON ME,

18

BECAUSE HE HAS ANOINTED ME TO PROCLAIM

GOOD NEWS TO THE POOR;

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE

PRISONERS OF WAR

AND RECOVERY OF SIGHT TO THE BLIND:

TO SEND AWAY FREE THOSE WHOM TYRANNY HAS

CRUSHED,

TO PROCLAIM THE YEAR OF ACCEPTANCE WITH

19

THE LORD"

(Isa. lxi. 1, 2).

And rolling up the book, He returned it to the  
attendant, and sat down—to speak. And the eyes  
of all in the synagogue were fixed on Him.

He preaches  
to His  
fellow  
Townsmen

Then He proceeded to say to them,

21

"To-day is this Scripture fulfilled in  
your hearing."

And they all spoke well of Him, wonder-

22

ing at the sweet words of kindness which fell from His lips, while they asked one another,

"Is not this Joseph's son?"

"Doubtless," said He, "you will quote to me the 23 proverb, 'Physician, cure yourself: all that we hear that you have done at Capernaum, do here also in your native place.'"

"I tell you in solemn truth," He added, "that no 24 Prophet is welcomed among his own people. But I 25 tell you in truth that there was many a widow in Israel in the time of Elijah, when there was no rain for three years and six months and there came a severe famine over all the land; and yet to not one of them was Elijah sent: he was only sent to a widow at 26 Zarephath in the Sidonian country (1 Kings xvii.). And there was also many a leper in Israel in the time 27 of the Prophet Elisha, and yet not one of them was cleansed, but Naaman the Syrian was" (2 Kings v.).

Then all in the synagogue, while listen- 28  
 ing to these words, were filled with fury.  
 They rose, hurried Him outside the town, 29  
 and brought Him to the brow of the hill on  
 which their town was built, to throw Him down the  
 cliff; but He passed through the midst of them and 30  
 went His way.

So He came down to Capernaum, a town 31  
 in Galilee, where He frequently taught the  
 people on the Sabbath days. And they 32  
 were greatly impressed by His teaching  
 because He spoke with the language of authority.  
 But in the synagogue there was a man possessed by 33  
 the spirit of a foul demon. In a loud voice he cried out,  
 "Ha! Jesus the Nazarene, what have you to do with 34  
 us? I know who you are—God's Holy One!"

But Jesus rebuked the demon. 35

"Silence!" He exclaimed; "come out of him."

Upon this, the demon hurled the man into the midst  
 of them, and came out of him without doing him any  
 harm. All were astonished and awe-struck; and they 36  
 asked one another,

They try  
to murder  
Him

Christ  
cures a  
Demoniac at  
Capernaum

"What sort of language is this? For with authority and real power He gives orders to the foul spirits and they come out."

And the talk about Him spread into every part of 37 the neighbouring country.

**Peter's Mother-in-Law restored to Health** Now when He rose and left the syna- 38 gogue He went to Simon's house. Simon's mother-in-law was suffering from an acute attack of fever; and they consulted Him about her. Then standing over her He rebuked the 39 fever and it left her; and she at once rose and waited on them.

**Many other Miracles** At sunset all who had friends suffering 40 from any illness brought them to Him, and He laid His hands on them all, one by one, and cured them. Demons also came out of many, 41 loudly calling out,

"You are the Son of God."

But He rebuked them and forbid them to speak, because they knew Him to be the Christ.

**Jesus preaches throughout Galilee** Next morning, at daybreak, He left the 42 town and went away to a solitary place; but the people flocked out to find Him, and, coming to the place where He was, they endeavoured to detain Him that He might not leave them. But He said to them, 43

"I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent."

And for some time He preached in the synagogues 44 in Galilee.

**Three Disciples called** On one occasion the crowd was pressing 1 5 on Him and listening to God's Message, while He was standing by the Lake of 2 Gennesaret. He, however, saw two fishing-boats drawn up on the beach (for the men had gone away from them and were washing the nets), and 3 going on board one of them, which was Simon's, He asked him to push out a little from the land. Then He sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4  
"Push out into deep water, and let down your nets  
for a haul."

"Rabbi," replied Peter, "all night long we have 5  
worked hard and caught nothing; but at your com-  
mand I will let down the nets."

This they did, and enclosed a vast number of fish; 6  
and their nets began to break. So they signalled to 7  
their partners in the other boat to come and help  
them; they came, and they filled both the boats so  
that they almost sank.

When Simon Peter saw this, he fell down at the 8  
knees of Jesus, and exclaimed,

"Master, leave my boat, for I am a sinful man."

(For he was astonished and terrified—he and all 9  
his companions—at the haul of fish which they had  
taken; and so were Simon's partners James and 10  
John, the sons of Zabdi.)

But Jesus replied to Simon,

"Fear not: from this time you shall be a catcher  
of men."

Then, after bringing their boats to land, they left 11  
everything and followed Him.

**A Leper** On another occasion, when He was in 12  
**cured** one of the towns, there was a man there  
covered with leprosy, who, seeing Jesus,  
threw himself at His feet and implored Him,  
saying,

"Sir, if only you are willing, you are able to make  
me clean."

Reaching out His hand and touching him, Jesus 13  
said,

"I am willing; be cleansed!"

And instantly the leprosy left him. He ordered 14  
him to tell no one.

"But go," He said, "show yourself to the Priest,  
and make the offering for your purification which  
Moses appointed, as evidence for them."

But all the more the report about Him spread 15  
abroad, and great multitudes crowded to hear Him

and to be cured of their diseases ; but Jesus Himself 16  
constantly withdrew into the Desert and there  
prayed.

One day He was teaching, and there 17  
**The Cure of** were Pharisees and teachers of the Law  
**a paralysed** sitting there who had come from every  
**Man** village in Galilee and Judaea and from  
Jerusalem. And the power of the Lord was present  
for Him to cure people. And a party of men came 18  
carrying a palsied man on a bed, and they en-  
deavoured to bring him in and lay him before Jesus.  
But when they could find no way of doing so because 19  
of the crowd, they went up on the roof and let him  
down through the tiling—bed and all—into the midst,  
in front of Jesus. He saw their faith and said to him, 20  
“ Friend, your sins are forgiven.”

Then the Scribes and Pharisees began to cavil, 21  
asking,

“ Who is this, uttering blasphemies ? Who but  
God alone can forgive sins ? ”

Well aware of their reasonings, Jesus answered 22  
their questions by asking in turn,

“ What is this that you are debating in your hearts ?  
Which is easier ?—to say, ‘ Your sins are forgiven,’ 23  
or to say, ‘ Rise and walk ’ ? But to prove to you 24  
that the Son of Man has authority on earth to  
forgive sins ”—

Turning to the paralytic He said,

“ I bid you, Rise, take up your bed, and go home.”

Instantly he stood up in their presence, took up the 25  
mattress on which he had been lying, and went  
away to his home, giving glory to God. Amazement 26  
seized them all.

“ Glory to God ! ” was the abiding feeling.

Yet fear flashed through their minds and they said,

“ We have seen strange things to-day.”

After this He went out and noticed a 27  
**The Call of** tax-gatherer, Levi by name, sitting at the  
**Matthew** Toll office ; and He said to him,

“ Follow me.”



He rose, left everything, and followed Him. Levi 28, 29  
 also gave a great entertainment at his house in  
 honour of Jesus, and there was a large party of tax-  
 gatherers and others at table with them. This led 30  
 the Pharisees and Scribes of their party to expostu-  
 late with His disciples and ask,

“Why are you eating and drinking with these tax-  
 gatherers and notorious sinners?”

But Jesus replied to them, 31

“It is not men in good health who require a  
 physician, but the sick. I have not come to call the 32  
 righteous to repentance, but sinners.”

Again they said to Him, 33

**The Dis-** “John’s disciples fast often and pray, as  
**ciples’** do also those of the Pharisees ; but yours  
**Neglect of**  
**Fasting** eat and drink.”

“Can you compel the bridal party to fast,” replied 34  
 Jesus, “so long as they have the bridegroom among  
 them? But a time for this will come, when the 35  
 Bridegroom has been taken away from them: then,  
 at that time, they will fast.”

He also spoke in figurative language to 36  
 Jesus  
**justifies it** them.

“No one,” He said, “tears a piece from  
 a new garment to mend an old one. Otherwise he  
 would not only spoil the new, but the patch from  
 the new would not match the old. Nor does any 37  
 one pour new wine into old wine-skins. Otherwise  
 the new wine would burst the skins, the wine itself  
 would be spilt, and the skins be destroyed. But new 38  
 wine must be put into fresh wine-skins. Nor does any 39  
 one after drinking old wine wish for new ; for he  
 says, ‘The old is better.’”

Now on the second-first Sabbath while 1 6  
**A Charge of** He was passing through the wheatfields,  
**Sabbath** His disciples were plucking the ears and  
**breaking** rubbing them with their hands to eat the  
 grain. And some of the Pharisees asked, 2

“Why are you doing what the Law forbids on the  
 Sabbath?”

"Have you never read so much as this," answered 3  
 Jesus—"what David did when he and his followers  
 were hungry; how he entered the house of God and 4  
 took and ate the Presented Loaves and gave some to  
 his followers—loaves which none but the Priests are  
 allowed to eat?" (1 Sam. xxi. 1-6.)

"The Son of Man," He added, "is Lord of the 5  
 Sabbath also."

On another Sabbath He had gone to 6  
**A Paralytic** the synagogue and was teaching there;  
**restored** and in the congregation was a man whose  
 right arm was withered. The Scribes and the 7  
 Pharisees were on the watch to see whether He  
 would cure him on the Sabbath that they might be  
 able to bring an accusation against Him. He knew 8  
 their thoughts, and said to the man with the withered  
 arm,

"Rise, and stand there in the middle."

And he rose and stood there. Then Jesus said to 9  
 them,

"I put it to you all whether we are allowed to do  
 good on the Sabbath, or to do evil; to save a life, or to  
 destroy it."

And looking round upon them all He said to the man, 10

"Stretch out your arm."

He did so, and the arm was restored. But they 11  
 were filled with madness, and began to discuss with  
 one another what they should do to Jesus.

About that time He went out on one 12  
**Jesus selects** occasion into the hill country to pray; and  
**twelve** He remained all night in prayer to God.  
**Apostles**

When it was day, He called His disciples; 13  
 and He selected from among them twelve, whom  
 He also named Apostles. These were Simon, to 14  
 whom also He had given the name of Peter, and  
 Andrew his brother; James and John; Philip and  
 Bartholomew; Matthew and Thomas; James the son 15  
 of Alphaeus and Simon called the Zealot; James's 16  
 relative Judas, and Judas Iscariot who proved to be a  
 traitor.

With these He came down till He reached a level 17  
place, where there was a great crowd of His disciples,  
and a multitude of people from every part of Judaea,  
from Jerusalem, and from the sea-side district of  
Tyre and Sidon, who came to hear Him and to be  
cured of their diseases; and those who were 18  
tormented by foul spirits were cured. The whole 19  
crowd were eager to touch Him, because power  
went forth from Him and cured every one.

Then fixing His eyes upon His disci- 20  
ples, Jesus said to them,  
**The Sermon**  
**on the**  
**Plain** "Blessed are you poor, because the  
Kingdom of God is yours.

"Blessed are you who hunger now, because your 21  
hunger shall be satisfied.

"Blessed are you who now weep aloud, because  
you shall laugh.

"Blessed are you when men shall hate you and 22  
exclude you from their society and insult you, and  
spurn your very names as evil things, for the Son  
of Man's sake.

"Be glad at such a time, and dance for joy; for 23  
your reward is great in Heaven; for that is just the  
way their forefathers behaved to the Prophets!

"But alas for you rich men, because you already 24  
have your consolation!

"Alas for you who now have plenty to eat, because 25  
you will be hungry!

"Alas for you who laugh now, because you will  
mourn and weep aloud!

"Alas for you when men shall all have spoken 26  
well of you; for that is just the way their forefathers  
behaved to the false Prophets!

"But to you who are listening to me 27  
**'Love your**  
**Enemies'** I say, Love your enemies; seek the wel-  
fare of those who hate you; bless those 28  
who curse you; pray for those who revile you. To 29  
him who gives you a blow on one side of the face  
offer the other side also; and to him who is robbing  
you of your outer garment refuse not the under one

also. To every one who asks, give ; and from him 30  
 who takes away your property, do not demand it back.  
 And behave to your fellow men just as you would 31  
 have them behave to you.

"If you love those who love you, what credit is 32  
 it to you? Why, even bad men love those who love  
 them. And if you are kind to those who are kind 33  
 to you, what credit is it to you? Even bad men act  
 thus. And if you lend to those from whom you hope 34  
 to receive, what credit is it to you? Even bad men  
 lend to their fellows so as to receive back an equal  
 amount. Nevertheless love your enemies, be bene- 35  
 ficent, and lend without hoping for any repayment.  
 Then your recompense shall be great, and you will  
 be sons of the Most High ; for He is kind to the  
 ungrateful and wicked. Be compassionate just as 36  
 your Father is compassionate.

'Sinners must not judge Sinners' "Judge not, and you shall not be 37  
 judged ; condemn not, and you shall not  
 be condemned ; pardon, and you shall be  
 pardoned ; give, and gifts shall be be-  
 stowed on you. Full measure, pressed, shaken 38  
 down, and running over, shall they pour into your  
 laps ; for with the same measure that you use they  
 shall measure to you in return."

He also spoke to them in figurative language. 39  
 ~ "Can a blind man lead a blind man?" He asked ;  
 "would not both fall into the ditch? There is 40  
 no disciple who is superior to his teacher ; but  
 every one whose instruction is complete will be like  
 his teacher.

"And why look at the splinter in your brother's 41  
 eye instead of giving careful attention to the beam in  
 your own? How can you say to your brother, 42  
 'Brother, let me take that splinter out of your eye,'  
 when all the while you yourself do not see the beam  
 in your own eye? Vain pretender ! take the beam  
 out of your own eye first, and then you will see  
 clearly to take the splinter out of your brother's eye.

"There is no good tree that yields unsound fruit, 43

nor again any unsound tree that yields good fruit. Every tree is known by its own fruit. It is not from 44  
 thorns that men gather figs, nor from the bramble  
 that they can get a bunch of grapes. A good man 45  
 from the good stored up in his heart brings out  
 what is good ; and an evil man from the evil stored  
 up brings out what is evil ; for from the overflow of  
 his heart his mouth speaks.

“And why do you all call me ‘Master, Master,’ and 46  
 yet not do what I tell you ? Every one who comes 47  
 to me and listens to my words and puts them in  
 practice, I will show you whom he is like. He is like 48  
 a man building a house, who digs and goes deep,  
 and lays the foundation on the rock ; and when  
 a flood comes, the torrent bursts upon that house,  
 but is unable to shake it, because it is securely built.  
 But he who has heard and not practised is like 49  
 a man who has built a house upon the soft soil  
 without a foundation, against which the torrent  
 bursts, and immediately it collapses, and terrible is  
 the wreck and ruin of that house.”

**A Roman** After He had finished teaching all these 1 **7**  
**Officer's** things in the hearing of the people, He  
**Slave** went into Capernaum. Here the servant 2  
**restored** of a certain Captain, a man dear to his  
 master, was ill and at the point of death ; and the 3  
 Captain, hearing about Jesus, sent to Him some of  
 the Jewish Elders, begging Him to come and restore  
 his servant to health. And they, when they came 4  
 to Jesus, earnestly entreated Him, pleading,

“He deserves to have this favour granted him, 5  
 for he loves our nation, and at his own expense he  
 built our synagogue for us.”

Then Jesus went with them. But when He was 6  
 not far from the house, the Captain sent friends to  
 Him with the message :

“Sir, do not trouble to come. I am not worthy  
 of having you come under my roof ; and therefore I 7  
 did not deem myself worthy to come to you. Only  
 speak the word, and let my young man be cured.

For I too am a man obedient to authority, and have 8 soldiers under me ; and I say to one, 'Go,' and he goes ; to another, 'Come,' and he comes ; and to my slave, 'Do this or that,' and he does it."

Jesus listened to the Captain's message and was 9 astonished at him, and He turned and said to the crowd that followed Him,

"I tell you that not even in Israel have I found faith like that."

And the friends who had been sent, on returning 10 to the house, found the servant in perfect health.

Shortly afterwards He went to a town 11  
**A Widow's Son at Nain** called Nain, attended by His disciples and a great crowd of people. And just as He 12 reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son ; and she was a widow ; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for her, and 13 said to her,

"Do not weep."

Then He went close and touched the bier, and 14 the bearers halted.

"Young man," He said, "I command you, wake !"

The dead man sat up and began to speak ; and 15 He restored him to his mother. All were awe-struck, 16 and they gave glory to God—some saying,

"A Prophet, a great Prophet, has risen up among us."

Others said,

"God has not forgotten His People."

And the report of what Jesus had done spread 17 through the whole of Judaea and in all the surrounding districts.

**John the Baptist's sore Perplexity** John's disciples brought him an account 18 of all these things ; so John called two 19 of his disciples and sent them to the Lord.

"Are you the Coming One?" he asked, "or is there another that we are to expect?"

The men came to Jesus and said, 20

"John the Baptist has sent us to you with this question: 'Are you the Coming One, or is there another that we are to expect?'"

He immediately cured many of diseases, severe 21 pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the 22 messengers,

"Go and report to John what you have seen and heard. Blind men receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are raised to life, the poor have the Good News proclaimed to them. And blessed is every one who 23 does not stumble and fall because of my claims."

When John's messengers were gone, He 24

**Christ's  
Testimony  
as to John** proceeded to say to the multitude concerning John,

"What did you go out into the Desert 25 to gaze at? A reed waving in the wind? But what did you go out to see? A man wearing luxurious clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did 26 you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about 27 whom it is written,

'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,

AND HE SHALL MAKE READY THY WAY BEFORE THEE' (Mal. iii. 1).

"I tell you that among all of women born there is 28 not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he. And 29 all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees 30 and expounders of the Law have frustrated God's purpose as to their own lives, by refusing to be baptized.

"To what then shall I compare the men of the 31 present generation, and what do they resemble?

They are like children sitting in the public square and 32  
calling out to one another, 'We have played the flute  
to you, and you have not danced: we have sung  
dirges, and you have not shown sorrow.' For John 33  
the Baptist has come eating no bread and drinking no  
wine, and you say, 'He has a demon!' The Son of 34  
Man has come eating and drinking, and you say,  
'Look, there is a man who is overfond of eating and  
drinking—he is a friend of tax-gatherers and notorious  
sinners!' But wisdom is justified by all who are truly 35  
wise."

Now one of the Pharisees repeatedly 36  
invited Him to a meal at his house; so He  
entered the house and reclined at the  
table. And there was a woman in the 37  
town who was a notorious sinner. Having learnt  
that Jesus was at table in the Pharisee's house she  
brought a flask of perfume, and, standing behind close 38  
to His feet, weeping, began to wet His feet with her  
tears; and with her hair she wiped the tears away  
again, while she lovingly kissed His feet and poured  
the perfume over them. Noticing this, the Pharisee, 39  
His host, said to himself,

"This man, if he were really a Prophet, would know  
who and what sort of person this woman is who is  
touching him—and would know that she is an  
immoral woman."

In answer to his thoughts Jesus said to 40  
'The two  
Debtors' him,

"Simon, I have a word to say to you."

"Rabbi, say on," he replied.

"There were once two men in debt to one money- 41  
lender," said Jesus; "one owed him five hundred  
shillings and the other fifty. But neither of them 42  
could pay anything; so he freely forgave them both.  
Tell me, then, which of them will love him  
most?"

"I suppose," replied Simon, "the one to whom he 43  
forgave most."

"You have judged rightly," Jesus rejoined.



Then turning towards the woman He said to 44  
Simon,

"Do you see this woman? I came into your house :  
you gave me no water for my feet ; but she has made  
my feet wet with her tears, and then wiped the tears  
away with her hair. No kiss did you give me ; but 45  
she from the moment I came in has not left off  
tenderly kissing my feet. No oil did you pour even 46  
on my head ; but she has poured perfume upon my  
feet. This is the reason why I tell you that her 47  
sins, her many sins, are forgiven—because she has  
loved much ; but he who is forgiven little, loves  
little."

And He said to her, 48  
"Your sins are forgiven."

Then the other guests began to say to them- 49  
selves,

"Who can this man be who even forgives sins?"  
But He said to the woman, 50

"Your faith has cured you : go, and be at  
peace."

Shortly after this He visited town after 1 8  
**A preaching** town, and village after village, proclaiming  
**Tour** His Message and telling the Good News  
of the Kingdom of God. The Twelve were with 2  
Him, and certain women whom He had delivered  
from evil spirits and various diseases—Mary of  
Magdala, out of whom seven demons had come, and 3  
Joanna the wife of Chuza, Herod's steward, and  
Susanna, and many other women, all of whom con-  
tributed to the support of Jesus and His Apostles.

And when a great crowd was assem- 4  
**The Parable** bling, and was receiving additions from  
**of the** one town after another, He spoke a  
**Sower** parable to them.

"The sower," He said, "goes out to sow his seed ; 5  
and as he sows, some of the seed falls by the way-  
side, and is trodden upon, or the birds of the air come  
and peck it up. Another part drops upon the rock, 6  
and after growing up it withers away for want of

moisture. Another part falls among the thorns, and 7 the thorns grow up with it and stifle it. But some of 8 the seed falls into good ground, and grows up and yields a return of a hundred for one."

While thus speaking, He cried aloud and said, "Listen, every one who has ears to listen with!"

**The Story  
explained**

The disciples proceeded to ask Him what 9 this parable meant.

"To you," He replied, "it is granted to 10 know the secrets of the Kingdom of God; but all others are taught by parables, in order that they may see and yet not see, and may hear and yet not understand. The meaning of the parable is as 11 follows. The seed is God's Message. Those by the 12 way-side are those who have heard, and then the Devil comes and carries away the Message from their hearts, lest they should believe and be saved. Those 13 on the rock are the people who on hearing the Message receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell among the thorns means 14 those who have heard, but, as they go on their way, the Message is stifled by the anxieties, wealth and gaieties of time, and they yield nothing in perfection. But as for that in good ground, it means those who, 15 having listened to the Message with open minds and in a right spirit, hold it fast, and patiently yield a return.

**Lamps are  
for giving  
Light**

"When any one lights a lamp, he does 16 not cover it with a vessel or hide it under a couch; he puts it on a lampstand, that people who enter the room may see the light. There is nothing hidden, which shall not be 17 openly seen; nor anything secret, which shall not be known and come into the light of day. Be careful, 18 therefore, how you hear; for whoever has anything, to him more shall be given, and whoever has nothing, even that which he thinks he has shall be taken away from him."

**Christ's  
Relatives  
try to speak  
to Him** Then came to Him His mother and His 19  
brothers, but could not get near Him for  
the crowd. But He was told, 20

"Your mother and brothers are standing  
on the edge of the crowd, and want to see you."

"My mother and my brothers," He replied, "are 21  
these who hear God's Message and obey it."

**A Storm  
subdued** One day He went on board a boat—both 22  
He and His disciples; and He said to  
them,

"Let us cross over to the other side of the Lake."

So they set sail. During the passage He fell 23  
asleep, and there came down a squall of wind on  
the Lake, so that the boat began to fill and they were  
in deadly peril. So they came and woke Him, crying, 24

"Rabbi, Rabbi, we are drowning."

Then He roused Himself and rebuked the wind  
and the surging of the water, and they ceased and  
there was a calm.

"Where is your faith?" He asked them. 25

But they were filled with terror and amazement,  
and said to one another,

"Who then is this? for He gives orders both to  
wind and waves, and they obey Him."

Then they put in to shore in the country 26

**A Gerasene  
Demoniac  
cured** of the Gerasenes, which lies opposite to 27  
Galilee. Here, on landing, He was met

by one of the townsmen who was pos-  
sessed by demons—for a long time he had not put  
on any garment, nor did he live in a house, but  
in the tombs. When he saw Jesus, he cried out and 28  
fell down before Him, and said in a loud voice,

"What have you to do with me, Jesus, Son of  
God Most High? Do not torture me, I beseech you."

For already He had been commanding the foul 29  
spirit to come out of the man. For many a time it  
had seized and held him, and they had repeatedly  
put him in chains and fetters and kept guard over  
him, but he used to break the chains to pieces, and,  
impelled by the demon, escape into the Desert.

"What is your name?" Jesus asked him. 30

"Legion," he replied—because a great number of demons had entered into him; and they besought Him not to command them to be gone into the Bottomless Pit. 31

Now there was a great herd of swine there feeding on the hill-side; and the demons begged Him to give them leave to go into them, and He gave them leave. The demons came out of the man and left him, and entered into the swine; and the herd rushed violently over the cliff into the Lake and were drowned. 32 33

**The Effects of the Miracle** The swineherds, seeing what had happened, fled and reported it both in town and country; whereupon the people came out to see what had happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were terrified. And those who had seen it told them how the demoniac was cured. Then the whole population of the Gerasenes and of the adjacent districts begged Him to depart from them; for their terror was great. So He went on board and returned. 34 35 36 37

But the man from whom the demons had gone out earnestly asked permission to go with Him; but He sent him away. 38

"Return home," He said, "and tell there all that God has done for you." 39

So he went and published through the whole town all that Jesus had done for him.

**Jair's dying Daughter** Now when Jesus was returning, the people gave Him a warm welcome; for they had all been looking out for Him. 40

Just then there came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; for he had an only daughter, about twelve years old, and she was dying. And as He went, the dense throng crowded on Him. 41 42

**A Woman cured** And a woman who for twelve years<sup>43</sup> has been afflicted with haemorrhage—and had spent on doctors all she had, but none of them had been able to cure her—came close<sup>44</sup> behind Him and touched the tassel of His robe; and instantly her flow of blood stopped.

"Who is it touched me?" Jesus asked.<sup>45</sup>

And when all denied having done so, Peter and the rest said,

"Rabbi, the crowds are hemming you in and pressing on you."

"Some one has touched me," Jesus replied, "for<sup>46</sup> I feel that power has gone out from me."

Then the woman, perceiving that she had not escaped notice, came trembling, and throwing her-<sup>47</sup> self down at His feet she stated before all the people the reason why she had touched Him and how she was instantly cured.

"Daughter," said He, "your faith has cured you;<sup>48</sup> go, and be at peace."

**Jair's Child brought back to Life** While He was still speaking, some one<sup>49</sup> came to the Warden of the Synagogue from his house and said,

"Your daughter is dead; trouble the Rabbi no further."

Jesus heard the words and said to him,<sup>50</sup>

"Have no fear. Only believe, and she shall be restored to life."

So He came to the house, but allowed no one to go<sup>51</sup> in with Him but Peter and John and James and the girl's father and mother. The people were all<sup>52</sup> weeping aloud and beating their breasts for her; but He said,

"Leave off wailing; for she is not dead, but asleep."

And they jeered at Him, knowing that she was<sup>53</sup> dead. He, however, took her by the hand and called<sup>54</sup> aloud,

"Child, awake!"

And her spirit returned, and instantly she stood up;<sup>55</sup>

and He directed them to give her some food. Her 56  
parents were astounded; but He forbade them to  
mention the matter to any one.

Then calling the Twelve together He conferred 1  
on them power and authority over all the demons  
and to cure diseases; and sent them out to proclaim 2  
the Kingdom of God and to cure the sick. And He 3  
commanded them,

"Take nothing for your journey; neither stick nor  
bag nor bread nor money; and do not have an extra  
under garment. Whatever house you enter, make 4  
that your home, and from it start afresh. Wherever 5  
they refuse to receive you, as you leave that town  
shake off the very dust from your feet as a protest  
against them."

So they departed and visited village after village, 6  
spreading the Good News and performing cures  
everywhere.

Now Herod the Tetrarch heard of all that was 7  
going on; and he was bewildered because of its  
being said by some that John had come back to  
life, by others that Elijah had appeared, and by 8  
others that some one of the ancient Prophets had  
come back to life. And Herod said, 9

"John I have beheaded; but who is this, of whom  
I hear such reports?"

And he sought for an opportunity of seeing  
Jesus.

**More than** The Apostles, on their return, related to 10  
**5,000** Jesus all they had done. Then He took  
**People fed** them and withdrew to a quiet retreat, to  
a town called Bethsaïda. But the im- 11

mense crowd, aware of this, followed Him; and  
receiving them kindly He proceeded to speak to  
them of the Kingdom of God, and those who needed  
to be restored to health, He cured.

Now when the day began to decline, the Twelve 12  
came to Him and said,

"Send the people away, that they may go to the  
villages and farms round about and find lodging and

a supply of food; because here we are in an uninhabited district."

"You yourselves," He said, "must give them food." 13

"We have nothing," they replied, "but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people."

(For there were about 5,000 adult men.) But He 14 said to His disciples,

"Make them sit down in parties of about fifty each."

They did so, making them all, without exception, 15 sit down. Then He took the five loaves and the two 16 fish, and looking up to Heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate and 17 were fully satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

**Peter acknowledges Jesus as the Christ** One day when He was praying by Him- 18 self the disciples were present; and He asked them,

"Who do the people say that I am?"

"John the Baptist," they replied; "but others say 19 Elijah; and others that some one of the ancient Prophets has come back to life."

"But you," He asked "who do you say that I am?" 20

"God's Anointed One," replied Peter.

**Jesus predicts His own Death and Resurrection** And Jesus strictly forbid them to tell 21 this to any one; and He said, 22

"The Son of Man must suffer much cruelty, be rejected by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life again."

**Nor may His Followers refuse the Cross** And He said to all, 23

"If any one is desirous of following me, let him ignore self and take up his cross day by day, and so be my follower. For 24

whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, 25 what benefit is it to a man to have gained the whole world, but to have lost or forfeited his own self? For 26

whoever shall have been ashamed of me and my teachings, of him the Son of Man will be ashamed when He comes in His own and the Father's glory and in that of the holy angels. I tell you truly that there are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God."

It was about eight days after this that Jesus, taking with Him Peter, John, and James, went up the mountain to pray. And while He was praying the appearance of His face underwent a change, and His clothing became white and radiant. And suddenly there were two men conversing with Him, who were Moses and Elijah. They came in glory, and kept speaking about His death, which He was so soon to undergo in Jerusalem. Now Peter and the others were weighed down with sleep; but, keeping themselves awake all through, they saw His glory, and the two men standing with Him. And when they were preparing to depart from Him, Peter said to Jesus,

"Rabbi, we are thankful to you that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah."

He did not know what he was saying. But while he was thus speaking, there came a cloud which spread over them; and they were awe-struck when they had entered into the cloud. Then there came a voice from within the cloud:

"This is My Son, My Chosen One: listen to Him."

After this voice had spoken, Jesus was found alone.

They kept it to themselves, and said not a word to any one at that time about what they had seen.

On the following day, when they were come down from the mountain, a great crowd came to meet Him; and a man from the crowd called out,

"Rabbi, I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries out. It convulses him, and makes him foam at

**The Trans-  
figuration**

**The maniac  
Boy cured**



the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples 40 to expel the spirit, but they could not."

"O unbelieving and perverse generation!" replied 41 Jesus; "how long shall I be with you and bear with you? Bring your son here to me."

Now while the youth was coming, the spirit dashed 42 him to the ground and cruelly convulsed him. But Jesus rebuked the foul spirit, and cured the youth and gave him back to his father. And all were awe-struck 43 at the mighty power of God.

Jesus pre- And while every one was expressing  
dicts His wonder at all that He was doing, He said  
Betrayal to His disciples,  
and Death

"As for you, store these my sayings in 44 your memory; for, before long, the Son of Man will be betrayed into the hands of men."

But they did not understand His meaning: it was 45 veiled from them that they might not perceive it, and they were afraid to ask Him about it.

Now there arose a dispute among them, 46 which of them was to be the greatest. And Jesus, knowing the reasoning that 47 was in their hearts, took a young child and made him stand by His side and 48 said to them,

"Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest."

"Rabbi," replied John, "we have seen a man 49 making use of your name to expel demons; and we forbid him, because he does not come with us."

"Do not forbid him," said Jesus, "for he who is not 50 against you is on your side."

Now when the time drew near for Him 51 to be received up again into Heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They 52 went and entered a village of the Samaritans to make

Unfriendly  
Samaritans

ready for Him. But the people there would not 53  
 receive Him, because He was evidently going to  
 Jerusalem. When the disciples James and John saw 54  
 this, they said,

“Master, do you wish us to order fire to come down  
 from Heaven and consume them?” (2 Kings i. 10.)

But He turned and rebuked them. And they went 55,  
 to another village.

**New Dis-  
 ciples put  
 to the Test**

And, as they proceeded on their way, a 57  
 man came to Him and said,

“I will follow you wherever you go.”

“The foxes have holes,” said Jesus, “and 58  
 the birds of the air have nests; but the Son of Man  
 has nowhere to lay His head.”

“Follow me,” He said to another. 59

“Master,” the man replied, “allow me first to go and  
 bury my father.”

“Leave the dead,” Jesus rejoined, “to bury their 60  
 own dead; but you must go and announce far and  
 wide the coming of the Kingdom of God.”

“Master,” said yet another, “I will follow you; but 61  
 allow me first to go and say good-bye to my friends at  
 home.”

Jesus answered him, 62

“No one who has put his hand to the plough, and  
 then looks behind him, is fit for the Kingdom of  
 God.”

**Seventy  
 Evangelists**

After this the Lord appointed seventy 1  
 others, and sent them before Him, by  
 twos, to go to every town or place which  
 He Himself intended to visit. And He addressed 2  
 them thus:

“The harvest is abundant, but the reapers are  
 few: therefore entreat the Owner of the harvest to  
 send out more reapers into His fields. And now go.  
 Remember that I am sending you out as lambs into 3  
 the midst of wolves. Carry no purse, bag, nor change 4  
 of shoes; and salute no one on your way.

“Whatever house you enter, first say, ‘Peace be to 5  
 this house!’ And if there is a lover of peace there, 6

your peace shall rest upon it ; otherwise it shall come back upon you. And in that same house stay, 7 eating and drinking at their table ; for the labourer deserves his wages. Do not move from one house to another.

"And whatever town you come to and they receive 8 you, eat what they put before you. Cure the sick in 9 that town, and tell them.

"The Kingdom of God is now at your door."

"But whatever town you come to and they will 10 not receive you, go out into the broader streets and say,

"The very dust of your town that hangs about us 11 we wipe off as a protest. Only be sure of this, that the Kingdom of God is close at hand."

"I tell you that it will be more endurable for Sodom 12 on the great day than for that town."

"Alas for thee, Chorazin ! Alas for 13 thee, Bethsaïda ! For had the miracles been performed in Tyre and Sidon which have been performed in you, long ere now they would have repented, sitting in sackcloth and ashes. However, for Tyre and Sidon it will be more 14 endurable at the Judgement than for you. And thou, 15 Capernaum, shalt thou be lifted high as Heaven ? Thou shalt be driven down as low as Hades.

"He who listens to you listens to me ; and he who 16 disregards you disregards me, and he who disregards me disregards Him who sent me."

When the Seventy returned, they ex- 17 claimed joyfully,

"Master, even the demons submit to us when we utter your name."

"I saw Satan fall like a lightning-flash out of 18 Heaven," He replied. "I have given you power to 19 tread serpents and scorpions underfoot, and to trample on all the power of the Enemy ; and in no case shall anything do you harm. Nevertheless rejoice not at this, 20 that the spirits submit to you ; but rejoice that your names are registered in Heaven."

Chorazin,  
Bethsaïda,  
Capernaum

Return of  
the Seventy

On that same occasion Jesus was filled 21  
**Christ's Joy** by the Holy Spirit with rapturous joy.  
**at their**  
**Success**

"I give Thee fervent thanks," He ex-  
 claimed, "O Father, Lord of Heaven and  
 earth, that Thou hast hidden these things from sages  
 and men of understanding, and hast revealed them to  
 babes. Yes, Father, for such has been Thy gracious  
 will. All things are delivered to me by my Father ; 22  
 and no one knows who the Son is but the Father, nor  
 who the Father is but the Son, and he to whom the  
 Son may choose to reveal Him."

And He turned towards His disciples and said to 23  
 them apart,

"Blessed are the eyes which see what you see ! 24  
 For I tell you that many Prophets and kings have  
 desired to see the things you see, and have not seen  
 them, and to hear the things you hear, and have not  
 heard them."

Then an expounder of the Law stood up 25  
**How to** to test Him with a question.  
**secure**  
**Eternal Life** "Rabbi," he asked, "what shall I do to  
 inherit the Life of the Ages?"

"Go to the Law," said Jesus ; "what is written 26  
 there ? how does it read ?"

" 'THOU SHALT LOVE THE LORD THY GOD,' " he 27  
 replied, " 'WITH THY WHOLE HEART, THY WHOLE SOUL,  
 THY WHOLE STRENGTH, AND THY WHOLE MIND ; AND  
 THY FELLOW MAN AS MUCH AS THYSELF' " (Deut. vi. 5 ;  
 Lev. xix. 18).

"A right answer," said Jesus ; "do that, and you 28  
 shall live."

But he, desiring to justify himself, said, 29

"But what is meant by my 'fellow man' ?"

Jesus replied, 30  
**'The good**  
**Samaritan'**

"A man was once on his way down from  
 Jerusalem to Jericho when he fell among  
 robbers, who after both stripping and beating him  
 went away, leaving him half dead. Now a priest 31  
 happened to be going down that way, and on seeing  
 him passed by on the other side. In like manner a 32

Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper.

“‘Take care of him,’ he said, ‘and whatever further expense you are put to, I will repay it you at my next visit.’”

“Which of those three seems to you to have acted like a fellow man to him who fell among the robbers?”

“The one who showed him pity,” he replied.

“Go,” said Jesus, “and act in the same way.”

As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who seated herself at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in waiting at table, and she came and said,

“Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me.”

“Martha, Martha,” replied Jesus, “you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it.”

At one place where He was praying, when He rose from His knees one of His disciples said to Him,

“Master, teach us to pray, just as John taught his disciples.”

So He said to them,

“When you pray, say, ‘Father, may Thy name be kept holy; let Thy Kingdom come; give us day after day our bread for the day; and forgive us our sins,’

for we ourselves also forgive every one who fails in his duty to us ; and bring us not into temptation.' "

**Persistent Prayer** And He said to them, 5  
 "Which of you shall have a friend and shall go to him in the middle of the night and say,

" 'Friend, lend me three loaves of bread ; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat ' ?

"And he from indoors shall answer, 7

" 'Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.'

"I tell you that even if he will not rise and give 8 him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.

**A three-fold Promise** "So I say to you, 'Ask, and what you 9 ask for shall be given to you ; seek, and you shall find ; knock, and the door shall be opened to you.' For every one who asks, receives ; 10 and he who seeks, finds ; and to him who knocks, the door shall be opened. And what father is there 11 among you, who, if his son asks for a slice of bread, will offer him a stone ? or if he asks for a fish, will 12 instead of a fish offer him a snake ? or if he asks for an egg, will offer him a scorpion ? If you then, with 13 all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in Heaven give the Holy Spirit to those who ask Him ! "

**He replies to a Slander** On one occasion He was expelling a 14 dumb demon ; and when the demon was gone out the dumb man could speak, and the people were astonished. But some among them said, 15  
 "It is by the power of Baal-zebul, the Prince of the demons, that he expels the demons."

Others, to put Him to the test, asked Him for a 16 sign in the sky. And knowing their thoughts, He 17 said to them,

"Every kingdom in which civil war rages goes to ruin: family attacks family and is overthrown. And if Satan really has engaged in fierce conflict with himself, how shall his kingdom stand?—because you say that I expel demons by the power of Baal-zebul. And if it is by the power of Baal-zebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you.

**The Devil's Power overcome** "Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad.

**Moral Reformation may not last** "When a foul spirit has left a man, it roams about in the Desert, seeking a resting-place; but, unable to find any, it says, 'I will return to the house I have left;' and when it comes, it finds the house swept clean and in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than it was at first."

**Only the obedient are to be envied** As He thus spoke a woman in the crowd called out in a loud voice, "Blessed is the mother who carried you, and the breasts that you have sucked."

"Nay rather," He replied, "they are blessed who hear God's Message and carefully keep it."

**The Jews more guilty than the ancient Heathen** Now when the crowds came thronging upon Him, He proceeded to say, "The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of

Jonah. For just as Jonah became a sign to the men 30  
 of Nineveh, so the Son of Man will be a token to the  
 present generation. The Queen of the South will 31  
 awake to the Judgement together with the men of  
 the present generation, and will condemn them;  
 because she came from the extremity of the earth to  
 hear the wisdom of Solomon; but mark! One  
 greater than Solomon is here. There will stand up 32  
 men of Nineveh at the Judgement together with the  
 present generation, and will condemn it; because  
 they repented at the preaching of Jonah; and mark!  
 One greater than Jonah is here.

**Lamps are  
for giving  
Light** "When any one lights a lamp, he never 33  
 puts it in the cellar or under the bushel,  
 but on the lampstand, that people who  
 come in may see the light. The lamp of 34  
 the body is the eye. When your eyesight is good,  
 your whole body also is lighted up; but when it is  
 defective, your body is darkened. Consider there- 35  
 fore whether the light that is in you is anything  
 but mere darkness. If, however, your whole body 36  
 is penetrated with light, and has no part dark, it will  
 be so lighted, all of it, as when the lamp with its  
 bright shining gives you light."

**A Meal at a  
Pharisee's  
House** When He had thus spoken, a Pharisee 37  
 invited Him to breakfast at his house; so  
 He entered and took His place at table.  
 Now the Pharisee saw to his surprise that 38  
 He did not wash His hands before breakfasting.  
 The Master however said to him, 39

"Here we see how you Pharisees clean the out-  
 side of the cup or plate, while your secret hearts are  
 full of greed and selfishness. Foolish men! Did 40  
 not He who made the outside make the inside also?  
 But as to what is within, give alms, and instantly all 41  
 is clean in you.

**A sorrowful  
Denuncia-  
tion of  
Hypocrisy** "But alas for you Pharisees! for you 42  
 pay tithes on your mint and rue and every  
 kind of garden vegetable, and are  
 indifferent to justice and the love of God.



These are the things you ought to have attended to, while not neglecting the others. Alas for 43 you Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Alas for you! for you 44 are like the tombs which lie hidden, and the people who walk over them are not aware of their existence."

Hereupon one of the expounders of the Law 45 exclaimed,

"Rabbi, in saying such things you reproach us also."

"Alas, too, for you expounders of the Law!" 46 replied Jesus, "for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Alas for you! for you repair 47 the tombs of the Prophets, whom your forefathers killed. It follows that you bear testimony to the 48 actions of your forefathers and that you fully approve thereof. They slew, you build.

"For this reason also the Wisdom of God has 49 said, 'I will send Prophets and Apostles to them, of whom they will kill some and persecute others, 50 so that the blood of all the Prophets, that is being shed from the creation of the world onwards, may be required from the present generation. Yes, I tell you that, from the blood of 51 Abel down to the blood of Zechariah who perished between the altar and the House (Enoch ix. 1), it shall all be required from the present generation.

"Alas for you expounders of the Law! for you have 52 taken away the key of knowledge: you yourselves have not entered, and those who wanted to enter you have hindered."

After He had left the house, the Scribes and 53 Pharisees commenced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch some un- 54 guarded expression from His lips.

Meanwhile the people had come stream- 1 12  
**A Warning** ing towards Him by tens of thousands, so  
**against** that they were trampling one another  
**Hypocrisy** under foot. And now He proceeded to  
 say to His disciples first,

"Beware of the yeast of the Pharisees, that is to say,  
 beware of hypocrisy. There is nothing that is 2  
 covered up which will not be uncovered, nor hidden  
 which will not become known. Whatever therefore 3  
 you have said in the dark, will be heard in the light ;  
 and what you have whispered within closed doors  
 will be proclaimed from the house-tops.

"But to you who are my friends I say, 4

**A Warning** "Be not afraid of those who kill the  
**against the** body and after that can do nothing further.  
**Fear of Men** I will warn you whom to fear : fear him 5  
 who after killing has power to throw into  
 Gehenna : yes, I say to you, fear him. Are not five 6  
 sparrows sold for a penny ? and yet not one of them 7  
 is a thing forgotten in God's sight. But the very hairs  
 on your heads are all counted. Away with fear : you  
 are more precious than a multitude of sparrows.'

**The Import-** "And I tell you that every man who 8  
**ance of not** shall have acknowledged me before men,  
**disowning** the Son of Man will also acknowledge  
**Christ** before the angels of God. But he who 9  
 disowns me before men will be disowned before the  
 angels of God.

**The Guilt of** "Moreover every one who shall speak 10  
**rejecting the** against the Son of Man, may obtain  
**inward** forgiveness ; but he who blasphemes the  
**Light** Holy Spirit will never obtain forgiveness.

And when they are bringing you before synagogues 11  
 and magistrates and governors, do not anxiously  
 ponder the manner or matter of your defence, nor  
 what you are to say ; for the Holy Spirit shall teach 12  
 you at that very moment what you must say."

**Jesus** Just then a man in the crowd appealed 13  
**not an** to Him. "Rabbi," he said, "tell my brother  
**Arbitrator** to give me a share of the inheritance."

Man," He replied, "who has constituted me a judge or arbitrator over you?" 14

And to the people He said, 15

"Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

Worldly And He spoke a parable to them. 16

Greed "A certain rich man's lands," He said,

"yielded abundant crops, and he debated within himself, saying, 17

"What am I to do? for I have no place in which to store my crops."

"And he said to himself, 18

"This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth; and I will say to my life, 19

"Life, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself."

"But God said to him, 20

"Foolish man, this night your life is demanded from you; and these preparations—for whom shall they be?"

"So is it with him who amasses treasures for himself, but has no riches in God."

Then turning to His disciples He said, 22

All Worry is forbidden to Christians "For this reason I say to you, 'Dismiss all anxious care for your lives, inquiring what you are to eat, and for your bodies, what you are to put on.' For life is a greater gift than food, and the body is a greater gift than clothing. 23 Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn. And yet God feeds them. 24 How far more precious are you than the birds! And which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters? Observe the lilies, how they grow. 25 They neither labour nor spin. And yet I tell 27

you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so 28 clothes the vegetation in the fields, that blooms to-day and to-morrow will be thrown into the oven, how much more certainly will He clothe you, you men of feeble faith !

"Therefore, do not be asking what you are to eat 29 nor what you are to drink ; and do not waver between hope and fear. For though the nations of the world 30 pursue these things, as for you, your Father knows that you need them. But make His Kingdom the 31 object of your pursuit, and these things shall be given you in addition.

**'Lay up  
Wealth in  
Heaven'** "Dismiss your fears, little flock : your 32 Father finds a pleasure in giving you the Kingdom. Sell your possessions and give 33 alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in Heaven, where no thief can come nor moth consume. For where your wealth is stored, there also will your 34 heart be.

**'Be on the  
alert for  
your  
Master's  
Return'** "Have your girdles on, and let your 35 lamps be alight ; and be yourselves like 36 men waiting for their master—on the lookout till he shall return from the wedding feast—that, when he comes and knocks, they may open the door instantly. Blessed are those 37 servants, whom their Master when He comes shall find on the watch. I tell you, in solemn truth, that He will tie an apron round Him, and will bid them recline at table while He comes and waits on them. And whether it be in the second watch or in the third 38 that He comes and finds them so, blessed are they. Of this be sure, that if the master of the house had 39 known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when 40 you are not expecting Him the Son of Man will come."

"Master," said Peter, "are you addressing this 41 parable to us, or to all alike?"

"Who, then," replied the Lord, "is the faithful and intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions. But if that servant should say in his heart, 'My Master is a long time in coming,' and should begin to beat the menservants and the maids, and to eat and drink, drinking even to excess; that servant's Master will come on a day when he is not expecting Him and at an hour that he knows not of, and will punish him severely, and make him share the lot of the unfaithful. And that servant who has been told his Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded.

**Conflict predicted** "I came to throw fire upon the earth, and what is my desire? Oh that it were even now kindled! But I have a baptism to undergo; and how am I pent up till it is accomplished! Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension. For from this time there will be in one house five persons split into parties. Three will form a party against two and two will form a party against three; father against son and son against father; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law" (Micah vii. 6).

Then He said to the people also, "When you see a cloud rising in the west, you immediately say, 'There is to be a shower;' and it comes to pass. And when you see a south wind blowing, you say, 'It will be burning hot;' and it comes to pass. Vain pretenders! You know how to

read the aspect of earth and sky. How is it you cannot read this present time?

"Why, too, do you not of yourselves arrive at just conclusions? For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last farthing."

**A Foretaste  
of national  
Judgement**

Just at that time people came to tell Him about the Galilaeans whose blood Pilate had mingled with their sacrifices. 1 13

"Do you suppose," He asked in reply, "that those Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I tell you, certainly not. On the contrary, if you are not penitent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell, do you suppose they had failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if you do not repent you will all perish just as they did."

**The unfruitful Fig-Tree** And He gave them the following parable. 6

"A man," He said, "who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the gardener, 7

"See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?"

"But the gardener pleaded, 8

"Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, well and good; if it does not, then you shall cut it down."

**Cure of a  
crippled  
Woman** Once He was teaching on the Sabbath in one of the synagogues where a woman was present who for eighteen years had been a confirmed invalid: she was bent 10 11

double, and was unable to lift herself to her full height. But Jesus saw her, and calling to her, He 12 said to her,

"Woman, you are free from your weakness."

And He put His hands on her, and she immediately 13 stood upright and began to give glory to God.

Then the Warden of the Synagogue, indignant that 14 Jesus had cured her on a Sabbath, said to the crowd,

"There are six days in the week on which people ought to work. On those days therefore come and get yourselves cured, and not on the Sabbath day."

But the Lord's reply to him was, 15

"Hypocrites, does not each of you on the Sabbath untie his bullock or his ass from the stall and lead him to water? And this woman, daughter of Abraham as she is, whom Satan had bound for no less than eighteen years, was she not to be loosed from this chain because it is the Sabbath day?" 16

When He had said this, all His opponents were 17 ashamed, while the whole multitude was delighted at the many glorious things continually done by Him.

This prompted Him to say, 18

**'The Mustard Seed' and 'Yeast'** "What is the Kingdom of God like? and to what shall I compare it? It is like 19 a mustard-seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds roost."

And again He said, 20

"To what shall I compare the Kingdom of God? 21 It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened."

**Earnestness demanded** He was passing through town after 22 town and village after village, steadily proceeding towards Jerusalem, when some one 23 asked Him,

"Sir, are there but few who are to be saved?"

"Strain every nerve to force your way in through 24 the narrow gate," He answered; "for multitudes, I tell you, will endeavour to find a way in and will not

succeed. As soon as the Master of the House shall 25  
have risen and shut the door, and you have begun to  
stand outside and knock at the door and say,

“‘Sir, open the door for us’—

“‘I do not know you,’ He answers; ‘you are no  
friends of mine.’

“Then you will plead, 26

“‘We have eaten and drunk in your company and  
you have taught in our streets.’

“But He will reply, 27

“‘I tell you that you are no friends of mine. Be-  
gone from me, all of you, wrongdoers that you  
are.’

“There will be the weeping and gnashing of teeth, 28  
when you see Abraham and Isaac and Jacob and all  
the Prophets in the Kingdom of God, and yourselves  
being driven far away. They will come from east 29  
and west, from north and south, and will sit down at  
the banquet in the Kingdom of God. And I tell you 30  
that some now last will then be first, and some now  
first will then be last.”

Just at that time there came some Phari- 31  
Herod Antipas sees who warned Him, saying,

“Leave this place and continue your  
journey; Herod means to kill you.”

“Go,” He replied, “and take this message to that 32  
fox:

“‘See, to-day and to-morrow I am driving out  
demons and effecting cures, and on the third day I  
finish my course.’

“Yet I must continue my journey to-day and to- 33  
morrow and the day following; for it is not  
Jesus grieves over conceivable that a Prophet should perish  
Jerusalem outside of Jerusalem. O Jerusalem, Jeru- 34  
salem, thou who murderest the Prophets  
and stonest those who have been sent to thee, how  
often have I desired to gather thy children just as a  
hen gathers her brood under her wings, and you  
would not come! See, your house is left to you.  
But I tell you that you will never see me again until 35



you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD !' (Ps. cxviii. 26)."

**Dropsy cured on a Day of Rest** One day—it was a Sabbath—He was 1 **14**  
 taking a meal at the house of one of the  
 Rulers of the Pharisee party, while they  
 were closely watching Him. In front of 2  
 Him was a man suffering from dropsy. This led 3  
 Jesus to ask the lawyers and Pharisees,

"Is it allowable to cure people on the Sabbath?"

They gave Him no answer; so He took hold of the 4  
 man, cured him, and sent him away. Then He 5  
 turned to them and said,

"Which of you shall have a child or an ox fall into  
 a well on the Sabbath day, and will not immediately  
 lift him out?"

To this they could make no reply. 6

**A Lesson in Humility** Then, when He noticed that the invited 7  
 guests chose the best seats, He used this  
 as an illustration and said to them,

"When any one invites you to a wedding banquet, 8  
 do not take the best seat, lest perhaps some more  
 honoured guest than you may have been asked, and 9  
 the man who invited you both will come and will say  
 to you, 'Make room for this guest,' and then you,  
 ashamed, will move to the lowest place. On the 10  
 contrary, when you are invited, go and take the  
 lowest place, that when your host comes round he  
 may say to you, 'My friend, come up higher.' This  
 will be doing you honour in the presence of all the  
 other guests. For whoever uplifts himself will be 11  
 humbled, and he who humbles himself will be  
 uplifted."

**True Charity** Also to His host, who had invited Him, 12  
 He said,

"When you give a breakfast or a  
 dinner, do not invite your friends or brothers or  
 relatives or rich neighbours, lest perhaps they should  
 invite you in return and a requital be made you.  
 But when you entertain, invite the poor, the crippled, 13  
 the lame, and the blind; and you will be blessed, 14

because they have no means of requiting you, but there will be requital for you at the Resurrection of the righteous."

After listening to this teaching, one of 15  
**'Invitations**  
**refused'** His fellow guests said to Him,  
 "Blessed is he who shall feast in God's  
 Kingdom."

"A man once gave a great dinner," replied Jesus, 16  
 "to which he invited a large number of guests. At 17  
 dinner-time he sent his servant to announce to those  
 who had been invited,

"Come, for things are now ready."

"But they all without exception began to excuse 18  
 themselves. The first told him,

"I have purchased a piece of land, and must of  
 necessity go and look at it. Pray hold me excused."

"A second pleaded, 19

"I have bought five yoke of oxen, and am on my  
 way to try them. Pray hold me excused."

"Another said, 20

"I am just married. It is impossible for me to  
 come."

"So the servant came and brought these answers 21  
 to his master, and they stirred his anger.

"Go out quickly," he said, "into the streets of the  
 city—the wide ones and the narrow. You will see  
 poor men, and crippled, blind, lame: fetch them all  
 in here."

"Soon the servant reported the result, saying, 22

"Sir, what you ordered is done, and there is room  
 still."

"Go out," replied the master, "to the high roads 23  
 and hedge-rows, and compel the people to come in,  
 so that my house may be filled. For I tell you that 24  
 not one of those who were invited shall taste my  
 dinner.'"

On His journey vast crowds attended 25  
**Christ's** Him, towards whom He turned and said,  
**Claim is** "If any one is coming to me who does 26  
**supreme** not hate his father and mother, wife and

children, brothers and sisters, yes and his own life also, :  
 he cannot be a disciple of mine. No one who does 27  
 not carry his own cross and come after me can be a  
 disciple of mine. *AND ONLY WHEN IT COMES TO*

Counting  
 the Cost

"Which of you, desiring to build a 28  
 tower, does not sit down first and calculate  
 the cost, asking if he has the means to

finish it?—lest perhaps, when he has laid the founda- 29  
 tion and is unable to finish, all who see it shall begin  
 to jeer at him, saying, 'This man began to build, but 30  
 could not finish.' Or what king, marching to 31  
 encounter another king in war, does not first sit down  
 and deliberate whether he is able with ten thousand  
 men to meet the one who is advancing against him  
 with twenty thousand? If not, while the other is 32  
 still a long way off, he sends messengers and sues  
 for peace. Just so no one of you who does not 33  
 detach himself from all that belongs to him can be a  
 disciple of mine.

"Salt is good : but if even the salt has become 34  
 tasteless, what will you use to season it? Neither 35  
 for land nor dung-hill is it of any use ; they throw it  
 away. Listen, every one who has ears to listen  
 with !"

Now the tax-gatherers and the notorious 1 15

'The  
 straying  
 Sheep'

sinners were everywhere in the habit of  
 coming close to Him to listen to Him ; and 2  
 this led the Pharisees and the Scribes

indignantly to complain, saying,

"He gives a welcome to notorious sinners, and  
 joins them at their meals !"

So in figurative language He asked them, 3

"Which of you men, if he has a hundred sheep and 4  
 has lost one of them, does not leave the ninety-nine in  
 their pasture and go in search of the lost one till he  
 finds it? And when he has found it, he lifts it on his 5  
 shoulder, glad at heart. Then coming home he calls 6  
 his friends and neighbours together, and says,  
 'Congratulate me, for I have found my sheep—the  
 one I had lost.' I tell you that in the same way 7

there will be rejoicing in Heaven over one repentant sinner—more rejoicing than over ninety-nine blameless persons who have no need of repentance.

“Or what woman who has ten silver 8  
 ‘The lost  
 Coin’ coins, if she loses one of them, does not  
 light a lamp and sweep the house and  
 search carefully till she finds it? And when she has 9  
 found it, she calls together her friends and neighbours,  
 and says,

“‘Congratulate me, for I have found the coin  
 which I had lost.’

“I tell you that in the same way there is rejoicing 10  
 in the presence of the angels of God over one  
 repentant sinner.”

He went on to say, 11  
 ‘The  
 Prodigal  
 Son’ “There was a man who had two sons. 12  
 The younger of them said to his father,  
 “‘Father, give me the share of the  
 property that comes to me.’

“So he divided his wealth between them. No long 13  
 time afterwards the younger son got all together and  
 travelled to a distant country, where he wasted his  
 money in debauchery and excess. At last, when he 14  
 had spent everything, there came a terrible famine  
 throughout that country, and he began to feel the 15  
 pinch of want. So he went and hired himself to  
 one of the inhabitants of that country, who sent him  
 on to his farm to tend swine; and he longed to make 16  
 a hearty meal of the pods the swine were eating, but  
 no one gave him any.

“But on coming to himself he said, 17  
 “‘How many of my father’s hired men have  
 more bread than they want, while I here am dying  
 of hunger! I will rise and go to my father, and 18  
 will say to him, Father, I have sinned against  
 Heaven and before you: I no longer deserve to 19  
 be called a son of yours: treat me as one of your  
 hired men.’

“So he rose and came to his father. But while he 20  
 was still a long way off, his father saw him and

pitied him, and ran and threw his arms round his neck and kissed him tenderly.

“‘Father,’ cried the son, ‘I have sinned against 21  
Heaven and before you : no longer do I deserve to be called a son of yours.’

“But the father said to his servants, 22

“‘Fetch a good coat quickly—the best one—and put it on him ; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us 23  
feast and enjoy ourselves ; for my son here was dead 24  
and has come to life again : he was lost and has been found.’

“And they began to be merry.

“Now his elder son was out on the farm ; and 25  
when he returned and came near home, he heard music and dancing. Then he called one of the lads 26  
to him and asked what all this meant.

“‘Your brother has come,’ he replied ; ‘and your 27  
father has had the fat calf killed, because he has got him home safe and sound.’

“Then he was angry and would not go in. But 28  
his father came out and entreated him.

“‘All these years,’ replied the son, ‘I have been 29  
slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends ; but now that this son of yours is 30  
come who has eaten up your property among his bad women, you have killed the fat calf for him.’

“‘You, my dear son,’ said the father, ‘are always 31  
with me, and all that is mine is also yours. We are 32  
bound to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.’”

He said also to His disciples :

1 16

‘The dishonest  
Bailiff’

“There was a rich man who had a steward, about whom a report was brought to him, that he was wasting his property.

He called him and said,

2

“What is this I hear about you ? Render an account

of your stewardship, for I cannot let you hold it any longer.'

'Then the steward said within himself, 3

"What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. I see 4 what to do, in order that when I am discharged from the stewardship they may give me a home in their own houses.'

"So he called all his master's debtors, one by one, 5 and asked the first, 'How much are you in debt to my master?' 'A hundred firkins of oil,' he replied. 6

"Here is your account,' said the steward: 'sit down quickly and change it into fifty firkins.'

"To a second he said, 7

"And how much do you owe?"

"A hundred quarters of wheat,' was the answer.

"Here is your account,' said he: 'change it into eighty quarters.'

"And the master praised the dishonest steward for 8 his shrewdness; for, in relation to their own contemporaries, the men of this age are shrewder than the sons of Light.

"But I charge you, so to use the wealth 9 which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish.

The man who is honest in a very small matter is 10 honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful 11 in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you 12 have not been faithful in dealing with that which is not your own, who will give you that which is your own?

"No servant can be in bondage to two 13 masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of gold."

**The right  
Use of  
Wealth**

**Divided  
Service  
impossible**

The  
Pharisees  
rebuked

To all this the Pharisees listened, bitterly 14  
jeering at Him; for they were lovers of  
money.

"You are they," He said to them, "who 15  
boast of their own goodness before men, but God sees  
your hearts; for that which holds a proud position  
among men is detestable in God's sight. The Law 16  
and the Prophets continued until John came: from  
that time the Good News of the Kingdom of God has  
been spreading, and all classes have been forcing their  
way into it. But it is easier for earth and sky to pass 17  
away than for one smallest detail of the Law to fall to  
the ground. Every man who divorces his wife and 18  
marries another commits adultery; and he who  
marries her when so divorced from her husband  
commits adultery.

'The rich 19  
Man and  
the Beggar' habitually arrayed himself in purple and  
fine linen, and enjoyed a splendid banquet  
every day, while at his outer door there lay 20  
a beggar, Lazarus by name, covered with sores and 21  
longing to make a full meal off the scraps flung on  
the floor from the rich man's table. Nay, the dogs,  
too, used to come and lick his sores.

"But in course of time the beggar died; and he 22  
was carried by the angels into Abraham's bosom.  
The rich man also died, and had a funeral. And in 23  
Hades, being in torment, he looked and saw Abraham  
in the far distance, and Lazarus resting in his arms.  
So he cried aloud, and said, 24

"Father Abraham, take pity on me and send  
Lazarus to dip the tip of his finger in water and cool  
my tongue, for I am in agony in this flame.'

"Remember, my child,' said Abraham, 'that you 25  
had all your good things during your lifetime, and that  
Lazarus in like manner had his bad things. But, now  
and here, he is receiving consolation and you are in  
agony. And, besides all this, a vast chasm is 26  
immovably fixed between us and you, put there in  
order that those who desire to cross from this side to

you may not be able, nor any be able to cross over from your side to us.'

"'I entreat you then, father,' said he, 'to send him to my father's house. For I have five brothers. Let him earnestly warn them, lest they also come to this place of torment.'

"'They have Moses and the Prophets,' replied Abraham; 'let them hear them.'

"'No, father Abraham,' he pleaded; 'but if some one goes to them from the dead, they will repent.'

"'If they are deaf to Moses and the Prophets,' replied Abraham, 'they would not be led to believe even if some one should rise from the dead.'"

**'Beware of leading others into Sin'** Jesus said to His disciples, 1  
 "It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for 2

him if, with a millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall. Be 3 on your guard.

**The Duty of Forgiveness** "If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and 4 if seven times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."

And the Apostles said to the Lord, 5

**The immense Power of Faith** "Give us faith."  
 "If your faith," replied the Lord, "is 6 like a mustard seed, you might command this black-mulberry-tree, 'Tear up your

roots and plant yourself in the sea,' and instantly it would obey you. But which of you who has a 7 servant ploughing, or tending sheep, will say to him

**Fidelity to Duty** when he comes in from the farm, 'Come at once and take your place at table,' and 8 will not rather say to him, 'Get my dinner

ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the servant for obeying his 9



orders? So you also, when you have obeyed all the 10  
orders given you, must say,

“There is no merit in our service : what we have  
done is only what we were in duty bound to do.”

**Cure of ten Lepers** As they pursued their journey to 11  
Jerusalem, He passed through Samaria  
and Galilee. And as He entered a certain 12

village, ten men met Him who were lepers and stood  
at a distance. In loud voices they cried out, 13

“Jesus, Rabbi, take pity on us.”

Perceiving this, He said to them, 14

“Go and show yourselves to the Priests.”

And while on their way to do this they were made  
clean.

**Gratitude and Ingratitude** One of them, seeing that he was cured, 15  
came back, adoring and praising God in  
a loud voice, and he threw himself at 16  
the feet of Jesus, thanking Him. He was

a Samaritan.

“Were not all ten made clean?” Jesus asked; 17  
“but where are the nine? Have none been found 18  
to come back and give glory to God except this  
foreigner?”

And He said to him, 19

“Rise and go : your faith has cured you.”

**The Coming of the Kingdom** Being asked by the Pharisees when the 20  
Kingdom of God was coming, He an-  
swered,

“The Kingdom of God does not so  
come that you can stealthily watch for it. Nor will 21  
they say, ‘See here!’ or ‘See there!’—for the  
Kingdom of God is within you.”

**To be widely seen** Then, turning to His disciples, He said, 22  
“There will come a time when you will

wish you could see a single one of the  
days of the Son of Man, but will not see one. And 23  
they will say to you, ‘See there!’ ‘See here!’ Do  
not start off and go in pursuit. For just as the 24  
lightning, when it flashes, shines from one part of  
the horizon to the opposite part, so will the Son

of Man be on His day. But first He must endure 25  
much suffering, and be rejected by the present  
generation.

Compared  
to the Days  
of Noah  
and Lot

"And as it was in the time of Noah 26  
(Gen. vii.), so will it also be in the time  
of the Son of Man. Men were eating and 27  
drinking, taking wives and giving wives,  
up to the very day on which Noah entered the Ark,  
and the Deluge came and destroyed them all. The 28  
same was true in the time of Lot (Gen. xix.): they  
were eating and drinking, buying and selling,  
planting and building; but on the day that Lot left 29  
Sodom, God rained fire and brimstone from the sky  
and destroyed them all. Exactly so will it be on 30  
the day that the veil is lifted from the Son of Man.

"On that day, if a man is on the roof and his 31  
property indoors, let him not go down to fetch it;  
and, in the same way, he who is in the field, let  
him not turn back. Remember Lot's wife. Any 32,  
man who makes it his object to keep his own life  
safe, will lose it; but whoever loses his life will  
preserve it. On that night, I tell you, there will 34  
be two men in one bed: one will be taken away  
and the other left behind. There will be two women 35  
turning the mill together: one will be taken away  
and the other left behind."

"Where, Master?" they inquired. 37

"Where the dead body is," He replied, "there  
also will the vultures flock together."

The unjust  
Judge

He also taught them by a parable that 1  
they must always pray and never lose  
heart.

"In a certain town," He said, "there was a judge 2  
who had no fear of God and no respect for man. 3  
And in the same town was a widow who repeatedly  
came and entreated him, saying,

"Give me justice and stop my oppressor."

"For a time he would not, but afterwards he said 4  
to himself,

"Though I have neither reverence for God nor

respect for man, yet because she annoys me I will 5  
give her justice, to prevent her from constantly  
coming to pester me.”

**Deliverance** And the Lord said, 6  
**promised** “Hear those words of the unjust judge.

And will not God avenge the wrongs of 7  
His own People who cry aloud to Him day and night, al-  
though He seems slow in taking action on their behalf?  
Yes, He will soon avenge their wrongs. Yet, when the 8  
Son of Man comes, will He find faith on earth?”

And to some who relied on themselves 9  
**‘The** as being righteous men, and looked down  
**Pharisee** upon all others, He addressed this parable.  
**and the Tax-** “Two men went up to the Temple to 10  
**Gatherer’** pray,” He said; “one being a Pharisee and the other  
a tax-gatherer. The Pharisee, standing erect, prayed 11  
as follows by himself:

“O God, I thank Thee that I am not like other  
people—I am not a thief nor a cheat nor an adulterer,  
nor do I even resemble this tax-gatherer. I fast 12  
twice a week. I pay the tithe on all my gains.’

“But the tax-gatherer, standing far back, would 13  
not so much as lift his eyes to Heaven, but kept  
beating his breast and saying,

“O God, be reconciled to me, sinner that I am.’

“I tell you that this man went home more 14  
thoroughly absolved from guilt than the other; for  
every one who uplifts himself will be humbled, but  
he who humbles himself will be uplifted.”

On one occasion people also brought 15  
**Little** with them their infants, for Him to touch  
**Children** them; but the disciples, noticing this,  
**blessed** proceeded to find fault with them. Jesus 16  
however called the infants to Him.

“Let the little children come to me,” He said;  
“do not hinder them; for it is to those who are  
childlike that the Kingdom of God belongs. I tell 17  
you in solemn truth that, whoever does not receive  
the Kingdom of God like a little child will certainly  
not enter it.”

The wealthy Ruler      The question was put to Him by a 18  
 Ruler      "Good Rabbi, what shall I do to  
 inherit the Life of the Ages?"

"Why do you call me good?" replied Jesus; "there is 19  
 no one good but One, namely God. You know the Com- 20  
 mandments: 'DO NOT COMMIT ADULTERY;' 'DO NOT  
 MURDER;' 'DO NOT STEAL;' 'DO NOT LIE IN GIVING  
 EVIDENCE;' 'HONOUR THY FATHER AND THY MOTHER.'"

"All of those," he replied, "I have kept from my 21  
 youth."

On receiving this answer Jesus said to him, 22

"There is still one thing wanting in you. Sell  
 everything you possess and give the money to the  
 poor, and you shall have wealth in Heaven; and  
 then come, follow me."

But on hearing these words he was deeply sorrow- 23  
 ful, for he was exceedingly rich.

Wealth has      Jesus saw his sorrow, and said, 24  
 Disadvan-      "With how hard a struggle do the  
 tages      possessors of riches ever enter the King-  
 dom of God! Why, it is easier for a 25  
 camel to go through a needle's eye than for a rich  
 man to enter the Kingdom of God."

"Who then can be saved?" exclaimed the hearers. 26

"Things impossible with man," He replied, "are 27  
 possible with God."

Self-Sacri-      Then Peter said, 28  
 fice for      "See, we have given up our homes and  
 Christ      have followed you."

enriches      "I solemnly tell you," replied Jesus, 29  
 "that there is no one who has left house or wife,  
 or brothers or parents or children, for the sake of  
 God's Kingdom, who shall not certainly receive 30  
 many times as much in this life, and in the age that  
 is coming the Life of the Ages."

Jesus      Then He drew the Twelve to Him and 31  
 predicts      said,  
 His Death      "See, we are going up to Jerusalem,  
 and Resur-      and everything written in the Prophets  
 rection      which refers to the Son of Man will be

fulfilled. For He will be given up to the Gentiles, 32  
and be mocked, outraged and spit upon. They will 33  
scourge Him and put Him to death, and on the  
third day He will rise to life again."

Nothing of this did they understand. The words 34  
were a mystery to them, nor could they see what  
He meant.

As Jesus came near to Jericho, there 35  
**A blind Man** was a blind man sitting by the way-side  
**receives**  
**Sight** begging. He heard a crowd of people 36  
going past, and inquired what it all meant.

"Jesus the Nazarene is passing by," they told him. 37

Then, at the top of his voice, he cried out, 38

"Jesus, son of David, take pity on me."

Those in front reproved him and tried to silence 39  
him; but he continued shouting, louder than ever,

"Son of David, take pity on me."

At length Jesus stopped and desired them to bring 40  
the man to Him; and when he had come close to  
Him He asked him,

"What shall I do for you?" 41

"Sir," he replied, "let me recover my sight."

"Recover your sight," said Jesus: "your faith has 42  
cured you."

No sooner were the words spoken than the man 43  
regained his sight and followed Jesus, giving glory to  
God; and all the people, seeing it, gave praise to  
God.

**Zacchaeus** So He entered Jericho and was passing 1 19  
through the town. There was a man 2  
there called Zacchaeus, who was the local surveyor  
of taxes, and was wealthy. He was anxious to see 3  
what sort of man Jesus was; but he could not because  
of the crowd, for he was short in stature. So he ran 4  
on in front and climbed up a mulberry tree to see  
Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up 5  
and said to him,

"Zacchaeus, come down quickly, for I must stay at  
your house to-day."

So he came down in haste, and welcomed Him 6 joyfully. When they all saw this, they began to 7 complain with indignation.

"He has gone in to be the guest of a notorious sinner!" they said.

Zacchaeus however stood up, and addressing the 8 Lord said,

"Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount."

Turning towards him, Jesus replied, 9

"To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of 10 Man has come to seek and to save that which was lost."

As they were listening to His words, He 11  
**Our heavy** went on to teach them by a parable,  
**Responsi-** because He was near to Jerusalem and  
**bilities** they supposed that the Kingdom of God  
 was going to appear immediately. So He said to 12  
 them,

"A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called ten of his servants and gave each of 13 them a pound, instructing them to trade with the money during his absence.

"Now his countrymen hated him, and sent a depu- 14 tation after him to say, 'We are not willing that he should become our king.' And upon his return, after 15 he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

"So the first came and said, 16

"Sir, your pound has produced ten pounds more."

"Well done, good servant," he replied; "because 17 you have been faithful in a very small matter, be in authority over ten towns."

"The second came, and said, 18

"Your pound, Sir, has produced five pounds."

"So he said to this one also, 19

"And you, be the governor of five towns."

"The next came. 20

"Sir," he said, "here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man : you take up what you did not lay down, and you reap what you did not sow."

"By your own words," he replied, "I will judge you, you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow : why then did you not put my money into a bank, that when I came I might have received it back with interest?" 22

"And he said to those who stood by, 24

"Take the pound from him and give it to him who has the ten pounds."

"They said to him, 25

"Sir, he already has ten pounds."

"I tell you that to every one who has anything, more shall be given ; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence." 26

After thus speaking, He journeyed 28

**An Ass's** onward, proceeding up to Jerusalem.

**Colt is** And when he was come near Bethphagé 29

**borrowed** and Bethany, at the Mount called the

Oliveyard, He sent two of the disciples on in front, saying to them, 30

"Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden : untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say, 'The Master needs it.'"

So those who were sent went and found things as He had told them. And while they were untying the 32 33

colt the owners called out, "Why are you untying 34  
the colt?" and they replied, "The Master needs  
it."

**Jesus rides** Then they brought it to Jesus, and after 35  
**into** throwing their outer garments on the colt  
**Jerusalem** they placed Jesus on it. So He rode on, 36  
while they carpeted the road with their  
garments. And when He was now getting near 37  
Jerusalem, and descending the Mount of Olives, the  
whole multitude of the disciples began in their joy  
to praise God in loud voices for all the mighty deeds  
they had witnessed.

"BLESSED is the King," they cried, "WHO COMES IN 38  
THE NAME OF THE LORD (Ps. cxviii. 26): in Heaven  
peace, and glory in the highest realms."

Thereupon some of the Pharisees in the crowd 39  
appealed to Him, saying,

"Rabbi, reprove your disciples."

"I tell you," He replied, "that if *they* became silent, 40  
the very stones would cry out."

**He weeps** When He came into full view of the city, 41  
**over the** He wept aloud over it, and exclaimed, 42  
**City** "O that at this time thou hadst known—

yes even thou—what makes peace possible!  
But now it is hid from thine eyes. For the time is 43  
coming upon thee when thy foes will throw up around  
thee earthworks and a wall, investing thee and hem-  
ming thee in on every side. And they will dash thee to 44  
the ground and thy children within thee, and will not  
leave one stone upon another within thee; because  
thou hast not recognized the time of thy visita-  
tion."

**The Dealers** Then Jesus entered the Temple and 45  
**driven from** proceeded to drive out the dealers.  
**the Temple** "It is written," He said, "'AND MY 46  
**Courts** HOUSE SHALL BE THE HOUSE OF PRAYER'

(Isa. lvi. 7), but you have made it A ROBBERS' CAVE"  
(Jer. vii. 11).

And day after day He taught in the Temple, while 47  
the High Priests and the Scribes were devising some



means of destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips.

**The Leaders of the People silenced** On one of those days while He was 1 **20**  
teaching the people in the Temple and  
proclaiming the Good News, the High

Priests come upon Him, and the Scribes,  
together with the Elders, and they asked Him, 2

"Tell us, By what authority are you doing these things? And who is it that gave you this authority?"

"I also will put a question to you," He said; 3  
"was John's baptism of Heavenly or of human 4  
origin?"

So they debated the matter with one another. 5

"If we say 'Heavenly,'" they argued, "he will say, 'Why did you not believe him?' And if we 6  
say, 'human,' the people will all stone us; for they are thoroughly convinced that John was a Prophet."

And they answered that they did not know the 7  
origin of it.

"Nor will I tell you," said Jesus, "by what 8  
authority I do these things."

Then He proceeded to speak a parable 9  
to the people.

**'The wicked Vine-dressers'** "There was a man," He said, "who  
planted a vineyard, let it out to vine-  
dressers, and went abroad for a considerable time.  
At vintage-time he sent a servant to the vine- 10  
dressers, for them to give him a share of the crop;  
but the vine-dressers beat him cruelly and sent him  
away empty-handed. Then he sent a second 11  
servant; and him too they beat and ill treated and  
sent away empty-handed. Then again he sent a 12  
third; and this one also they wounded and drove  
away. Then the owner of the vineyard said, 13

"What am I to do? I will send my son—my  
dearly-loved son: they will probably respect him."

"But when the vine-dressers saw him, they dis- 14  
cussed the matter with one another, and said,

"This is the heir: let us kill him, that the inheritance may be ours.'

"So they turned him out of the vineyard and 15 murdered him. What then will the owner of the vineyard do to them? He will come and put these vine- 16 dressers to death, and give the vineyard to others."

"God forbid!" exclaimed the hearers.

He looked at them and said, 17

"What then does that mean which is written,

"THE STONE WHICH THE BUILDERS REJECTED  
HAS BEEN MADE THE CORNERSTONE'

(Ps. cxviii. 22)?

Every one who falls on that stone will be 18 severely hurt, but on whomsoever it falls, he will be utterly crushed."

At this the Scribes and the High Priests wanted 19 to lay hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them.

So, after impatiently watching their 20  
**A Question** opportunity, they sent spies who were  
**about** to act the part of good and honest men,  
**Tribute** that they might fasten on some expression  
of His, so as to hand Him over to the ruling  
power and the Governor's authority. So they put a 21  
question to Him.

"Rabbi," they said, "we know that you say and teach what is right and that you make no distinctions between one man and another, but teach God's way truly. Is it allowable to pay a tax to 22 Caesar, or not?"

But He saw through their knavery and replied, 23

"Show me a shilling; whose likeness and 24 inscription does it bear?"

"Caesar's," they said.

"Pay therefore," He replied, "what is Caesar's 25 to Caesar—and what is God's to God."

There was nothing here that they could lay hold 26 of before the people, and marvelling at His answer they said no more.

'A Woman      Next some of the Sadducees came 27  
   who had      forward (who deny that there is a  
   had seven      Resurrection), and they asked Him,  
   Husbands'      "Rabbi, Moses made it a law for us 28  
 that if a man's brother should die, leaving a wife  
 but no children, the man shall marry the widow  
 and raise up a family for his brother (Deut. xxv. 5).  
 Now there were seven brothers. The first of them 29  
 took a wife and died childless. The second and the 30  
 third also took her; and all seven, having done 31  
 the same, left no children when they died. Finally 32  
 the woman also died. The woman, then—at the 33  
 Resurrection—whose wife shall she be? for they  
 all seven married her."

"The men of this age," replied Jesus, "marry, 34  
 and the women are given in marriage. But as for 35  
 those who shall have been deemed worthy to find  
 a place in that other age and in the Resurrection  
 from among the dead, the men do not marry and  
 the women are not given in marriage. For indeed 36  
 they cannot die again; they are like angels, and  
 are sons of God through being sons of the Resur-  
 rection. But that the dead rise to life even Moses 37  
 clearly implies in the passage about the Bush,  
 where he calls the Lord 'THE GOD OF ABRAHAM,  
 THE GOD OF ISAAC, AND THE GOD OF JACOB'  
 (Exod. iii. 2-6). He is not a God of dead, but of 38  
 living men, for to Him are all living."

Then some of the Scribes replied, 39

"Rabbi, you have spoken well."

From that time, however, no one ventured to 40  
 challenge Him with a single question.

But He asked them, 41

"How is it they say that the Christ is a son of  
 David? Why, David himself says in the Book of 42  
 Psalms,

"THE LORD SAID TO MY LORD,  
 SIT AT MY RIGHT HAND

UNTIL I HAVE MADE THY FOES A FOOTSTOOL 43  
 UNDER THY FEET' (Ps. cx. 1).

"David himself therefore calls Him Lord, and 44  
how can He be his son?"

**The Scribes  
denounced** Then, in the hearing of all the people, 45  
He said to the disciples,

"Beware of the Scribes, who like to 46  
walk about in long robes, and love to be bowed to  
in places of public resort and to occupy the best seats  
in the synagogues or at a dinner party; who swallow 47  
up the property of widows and mask their wicked-  
ness by making long prayers. They will be  
punished far more severely than others."

**The  
Widow's  
Gift** Looking up He saw the people throw- 1 21  
ing their gifts into the Treasury—the  
rich people. He also saw a poor widow 2  
dropping in two farthings, and He 3  
said,

"In truth I tell you that this widow, so poor,  
has thrown in more than any of them. For from 4  
what they could well spare they have all of them  
contributed to the offerings, but she in her need  
has thrown in all she had to live on."

**Jesus pre-  
dicts the  
Destruction  
of the  
Temple** When some were remarking about the 5  
Temple, how it was embellished with  
beautiful stones and dedicated gifts,  
He said

"As to these things which you now 6  
admire, the time is coming when there will not be  
one stone left here upon another which will not  
be pulled down."

**Things  
which  
would  
precede it** "Rabbi, when will this be?" they 7  
asked Him, "and what will be the token  
given when these things are about to  
take place?"

"See to it," He replied, "that you are not misled; 8  
for many will come assuming my name and  
professing, 'I am He,' or saying, 'The time is  
close at hand.' Do not go and follow them. But 9  
when you hear of wars and turmoils, be not afraid;  
for these things must happen first, but the end  
does not come immediately."

**War and Earthquakes** Then He said to them, 10  
 "NATION WILL RISE IN ARMS AGAINST  
 NATION, AND KINGDOM AGAINST KINGDOM  
 (Isa. xix. 2). And there will be great earthquakes, 11  
 and in places famines and pestilence; and there  
 will be terrible sights and wonderful tokens from  
 Heaven.

**Persecution** "But before all these things happen 12  
 they will lay hands on you and persecute  
 you. They will deliver you up to synagogues and  
 to prison, and you will be brought before kings  
 and governors for my sake. In the end all this 13  
 will be evidence of your fidelity.

**Promises of Deliverance** "Make up your minds, however, not 14  
 to prepare a defence beforehand, for I 15  
 will give you utterance and wisdom which  
 none of your opponents will be able to withstand  
 or reply to. You will be betrayed even by parents, 16  
 brothers, relatives, friends; and some of you they  
 will put to death. You will be the objects of universal 17  
 hatred because you are called by my name; and 18  
 yet not a hair of your heads shall perish. By 19  
 your patient endurance you will purchase your  
 lives.

"But when you see Jerusalem with armies encamp- 20  
 ing round her on every side, then be certain  
**Jerusalem surrounded by Armies** that her overthrow is close at hand. Then 21  
 let those who shall be in Judaea escape to  
 the hills; let those who are in the city leave  
 it, and those who are in the country not enter in.  
 For those are THE DAYS OF VENGEANCE (Hos. ix. 7) 22  
 and of fulfilling all that is written.

"Alas for the women who at that time 23  
 are with child or who have infants; for  
**The City trampled under Foot** there will be great distress in the land,  
 and anger towards this People. They will 24  
 fall by the sword, or be carried off into slavery  
 among all the Gentiles. And Jerusalem will be  
 trampled under foot by the Gentiles, till the appointed  
 times of the Gentiles have expired.

The Son of  
Man amid  
the Clouds

"There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are fainting for fear, and for anxious expectation of what is coming on the world. For THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xxxiv. 4). And then will they see the SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with great power and glory. But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing near."

A definite  
Limit of  
Time

And He spoke a parable to them. "See," He said, "the fig-tree and all the trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away."

Warnings

"But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man."

His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

Meanwhile the Festival of the Un- 1 **22**

**The  
Treachery  
of Judas**

leavened Bread, called the Passover, was  
approaching, and the High Priests and the 2  
Scribes were contriving how to destroy  
Him. But they feared the people. Satan, however, 3  
entered into Judas (the man called Iscariot) who was  
one of the Twelve. He went and conferred with 4  
the High Priests and Commanders as to how he  
should deliver Him up to them. This gave them 5  
great pleasure, and they agreed to pay him. He 6  
accepted their offer, and then looked out for an  
opportunity to betray Him when the people were not  
there.

**Peter and  
John pre-  
pare the  
Passover**

When the day of the Unleavened Bread 7  
came—the day for the Passover lamb to be  
sacrificed—Jesus sent Peter and John 8  
with instructions.

“Go,” He said, “and prepare the Passover for us,  
that we may eat it.”

“Where shall we prepare it?” they asked. 9

“You will no sooner have entered the city,” He 10  
replied, “than you will meet a man carrying a  
pitcher of water. Follow him into the house to 11  
which he goes, and say to the master of the house,

“The Rabbi asks you, Where is the room where  
I can eat the Passover with my disciples?”

“And he will show you a large furnished room 12  
upstairs. There make your preparations.”

So they went and found all as He had told them ; 13  
and they got the Passover ready.

**‘The last  
Supper’**

When the time was come, and He had 14  
taken His place at the table, and the  
Apostles with Him, He said to them, 15

“Earnestly have I longed to eat this Passover with  
you before I suffer ; for I tell you that I certainly 16  
shall not eat one again till its full meaning has been  
brought out in the Kingdom of God.”

Then, having received the cup and given thanks, 17  
He said,

“Take this and share it among yourselves ; for I 18

tell you that from this time I will never drink the produce of the vine till the Kingdom of God has come."

The  
memorial  
Meal  
instituted.  
The Traitor  
indicated

Then, taking a Passover biscuit, He gave 19  
thanks and broke it, and gave it to them,  
saying,  
"This is my body which is being given  
on your behalf : this do in remembrance of  
me."

He gave them the cup in like manner, when the 20  
meal was over.

"This cup," He said, "is the new Covenant ratified  
by my blood which is to be poured out on your behalf.  
Yet the hand of him who is betraying me is at the 21  
table with me. For indeed the Son of Man goes on 22  
His way—His pre-destined way ; yet alas for that  
man who is betraying Him !"

Thereupon they began to discuss with one another 23  
which of them it could possibly be who was about to  
do this.

Ambition  
rebuked

There arose also a dispute among them 24  
which of them should be regarded as  
greatest. But He said to them, 25

"The kings of the Gentiles are their masters, and  
those who exercise authority over them are called  
Benefactors. With you it is not so ; but let the 26  
greatest among you be as the younger, and the leader  
be like him who serves. For which is the greater 27  
—he who sits at table, or he who waits on him ?  
Is it not he who sits at table ? But my position  
among you is that of one who waits on others. You 28  
however have remained with me amid my trials ; and 29  
I covenant to give you, as my Father has covenanted to  
give me, a Kingdom—so that you shall eat and drink 30  
at my table in my Kingdom, and sit on thrones as  
judges over the twelve tribes of Israel.

Peter's  
Denial  
foretold

"Simon, Simon, I tell you that Satan 31  
has obtained permission to have all of you  
to sift as wheat is sifted. But I have prayed 32  
for you that your faith may not fail, and



you, when at last you have come back to your true self, must strengthen your brethren."

"Master," replied Peter, "with you I am ready to 33 go both to prison and to death."

"I tell you, Peter," said Jesus, "that the cock will 34 not crow to-day till you have three times denied that you know me."

The coming	Then He asked them,	35
Danger.	"When I sent you out without purse	
A veiled	or bag or shoes, was there anything you	
Warning	needed?"	

"No, nothing," they replied.

"But now," said He, "let the one who has a 36 purse take it, and he who has a bag must do the same. And let him who has no sword sell his outer garment and buy one. For I tell you that those 37 words of Scripture must yet find their fulfilment in me: 'AND HE WAS RECKONED AMONG THE LAWLESS' (Isa. liii. 12); for indeed that saying about me has its accomplishment."

"Master, here are two swords," they exclaimed. 38

"That is enough," He replied.

Christ's	On going out, He proceeded as usual to	39
Agony	the Mount of Olives, and His disciples	
in Gethse-	followed Him. But when He arrived at	40
mane	the place, He said to them,	

"Pray that you may not come into temptation."

But He Himself withdrew from them about a 41 stone's throw, and knelt down and prayed repeatedly, saying,

"Father, if it be Thy will, take this cup away from 42 me; yet not my will but Thine be done!"

And there appeared to Him an angel from Heaven, 43 strengthening Him; while He—an agony of distress 44 having come upon Him—prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His 45 disciples, He found them sleeping for sorrow.

"Why are you sleeping?" He said; "stand up; 46  
and pray that you may not come into tempta-  
tion."

While He was still speaking there came 47  
**Judas brings** a crowd with Judas, already mentioned as  
**armed Men** one of the Twelve, at their head. He  
went up to Jesus to kiss Him.

"Judas," said Jesus, "are you betraying the Son of 48  
Man with a kiss?"

Those who were about Him, seeing what was likely 49  
to happen, asked Him,

"Master, shall we strike with the sword?"

And one of them struck a blow at the High Priest's 50  
servant and cut off his right ear.

"Permit me thus far," said Jesus. 51

And He touched the ear and healed it.

Then Jesus said to the High Priests and 52  
**Jesus ex-** Commanders of the Temple and Elders,  
**postulates** who had come to arrest Him,

"Have you come out as if to fight with a robber,  
with swords and cudgels? While day after day I was 53  
with you in the Temple, you did not lay hands upon  
me; but to you belongs this hour—and the power of  
darkness."

And they arrested Him and led Him 54  
**Peter's** away, and brought Him to the High  
**Denial** Priest's house, while Peter followed a  
good way behind, And when they had lighted a fire 55  
in the middle of the court and had seated themselves  
in a group round it, Peter was sitting among them,  
when a maidservant saw him sitting by the fire, and, 56  
looking fixedly at him, she said,

"This man also was with him."

But he denied it, and declared, 57

"Woman, I do not know him."

Shortly afterwards a man saw him and said, 58

"You, too, are one of them."

"No, man, I am not," said Peter.

After an interval of about an hour some one else 59  
stoutly maintained:

"Certainly this fellow also was with him, for in fact he is a Galilaean."

"Man, I don't know what you mean," replied 60 Peter.

No sooner had he spoken than a cock crowed. 61 The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him,

"This very day, before the cock crows, you will disown me three times."

And he went out and wept aloud bitterly. 62

Meanwhile the men who held Jesus in 63 custody repeatedly beat Him in cruel sport, or blindfolded Him, and then 64 challenged Him.

"Prove to us," they said, "that you are a Prophet, by telling us who it was that struck you."

And they said many other insulting things to 65 Him.

Jesus questioned by the Sanhedrin As soon as it was day, the whole body 66 of the Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him,

"Are you the Christ? Tell us." 67

"If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly 68 not answer. But from this time forward the Son of 69 Man will be seated at the right hand of God's omnipotence" (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70

"You, then, are the Son of God?"

"It is as you say," He answered; "I am He."

"What need have we of further evidence?" they 71 said; "for we ourselves have heard it from his own lips."

Then the whole assembly rose and 1 23 Jesus is taken to Pilate brought Him to Pilate, and began to 2 accuse Him.

"We have found this man," they said, "an agitator among our nation, forbidding the pay-

ment of tribute to Caesar, and claiming to be himself an anointed king."

Then Pilate asked Him, 3

"You, then, are the King of the Jews?"

"It is as you say," He replied.

Pilate said to the High Priests and to the crowd, 4

"I can find no crime in this man."

But they violently insisted. 5

"He stirs up the people," they said, "throughout all Judaea with His teaching—even from Galilee (where He first started) to this city."

On hearing this, Pilate inquired, 6

"Is the man a Galilaean?"

And learning that He belonged to Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time.

Herod To Herod the sight of Jesus was a great 8

gratification, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some miracle performed by Him. So he put a number of questions 9 to Him, but Jesus gave him no reply. Meanwhile 10 the High Priests and the Scribes were standing there and vehemently accusing Him. Then, laughing to 11 scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And 12 on that very day Herod and Pilate became friends again, for they had been for some time at enmity.

Pilate declares Jesus innocent Then calling together the High Priests 13 and the Rulers and the people, Pilate said, 14

"You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, 15 nor does Herod; for he has sent him back to us; and you see, there is nothing he has done that deserves death. I will therefore give him a light punishment 16 and release him."

Then the whole multitude burst out into a shout. 18

"Away with this man," they said, "and release Barabbas to us"—Barabbas! who had been lodged in jail for some time in connexion with a riot which had occurred in the city, and for murder. 19

But Pilate once more addressed them, 20

**He passes  
Sentence of  
Death** wishing to set Jesus free. They, however, 21  
persistently shouted,

"Crucify, crucify him!"

A third time he appealed to them: 22

"Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him."

But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed. So Pilate gave judgement, yielding to their demand. The man who was lying in prison charged with riot and murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired. 23 24 25

**The Women  
of  
Jerusalem** As soon as they led Him away, they 26  
laid hold on one Simon, a Cyrenaeen, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus. A vast crowd of the people 27  
also followed Him, and of women who were beating their breasts and wailing for Him. But Jesus turned 28  
towards them and said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, 'Blessed are the women who never bore children, and the breasts which have never given nourishment.' Then will they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us' (Hos. x. 8). For if they are doing these things in the case of the green tree, what will be done in that of the dry?" 29 30 31

They brought also two others, criminals, to put them to death with Him. 32

**Golgotha** When they reached the place called 'The Skull,' there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left. Jesus prayed, 33 34

"Father, forgive them, for they know not what they are doing."

And they divided His garments among them, drawing lots for them (Ps. xxii. 18); and the people stood looking on. 35

**Jesus is  
reviled**

The Rulers, too, repeatedly uttered their bitter taunts.

"This fellow," they said, "saved others: let him save himself, if he is God's Anointed, the Chosen One."

And the soldiers also made sport of Him, coming and offering Him sour wine and saying, 36 37

"Are you the King of the Jews? Save yourself, then!"

There was moreover a writing over His head: 38

THIS IS THE KING OF THE JEWS.

**The penitent  
Robber**

Now one of the criminals who had been crucified insulted Him, saying, 39

"Are not you the Christ? Save yourself and us."

But the other, answering, reproved him. 40

"Do you also not fear God," he said, "when you are actually suffering the same punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done. But He has done nothing amiss."

And he said, 42

"Jesus, remember me when you come in your Kingdom."

"I tell you in solemn truth," replied Jesus, "that this very day you shall be with me in Paradise." 43

**Jesus dies**

It was now about noon, and a darkness came over the whole country till three o'clock in the afternoon. The sun was darkened, and the curtain of the Sanctuary was torn down the 44 45

middle, and Jesus cried out in a loud voice, and 46  
said,

"Father, to Thy hands I entrust my spirit" (Ps.  
xxx. 5).

And after uttering these words He yielded up His  
spirit.

**The People** The Captain, seeing what had happened, 47  
**were greatly** gave glory to God, saying,  
**moved** "Beyond question this man was inno-  
cent."

And all the crowds that had come together to this 48  
sight, after seeing all that had occurred, returned to  
the city beating their breasts. But all His acquaint- 49  
ances, and the women who had been His followers  
after leaving Galilee, continued standing at a distance  
and looking on.

**Joseph of** There was a member of the Council of 50  
**Arimathaea** the name of Joseph, a kind-hearted and  
**buries** upright man, who came from the Jewish 51  
**Christ's** town of Arimathaea and was awaiting the  
**body** coming of the Kingdom of God. He had  
not concurred in the design or action of the Council,  
and now he went to Pilate and asked for the body of 52  
Jesus. Then, taking it down, he wrapped it in a linen 53  
sheet and laid it in a tomb in the rock, where no one  
else had yet been put. It was the Preparation Day, 54  
and the Sabbath was near at hand. The women—those 55  
who had come with Jesus from Galilee—followed close  
behind, and saw the tomb and how His body was placed.  
Then they returned, and prepared spices and perfumes. 56

**The empty** On the Sabbath they rested in obedi-  
**Tomb** ence to the Commandment. And, on the 1 **24**  
first day of the week, at early dawn, they  
came to the tomb bringing the spices they had  
prepared. But they found the stone rolled back from 2  
the tomb, and on entering they found that the body 3  
of the Lord Jesus was not there.

**A Vision of** At this they were in great perplexity, 4  
**Angels** when suddenly there stood by them two  
men whose raiment flashed like lightning.

The women were terrified ; but, as they stood with 5  
their faces bowed to the ground, the men said to  
them,

“ Why do you search among the dead for Him  
who is living ? He is not here. He has come back  
to life. Remember how He spoke to you while He 6  
was still in Galilee, when He told you that the Son 7  
of Man must be betrayed into the hands of sinful men,  
and be crucified, and on the third day rise again.”

Then they remembered his words, and returning 8, 9  
from the tomb they reported all this to the Eleven,  
and to all the rest.

**The Women**      The women were Mary of Magdala, 10  
**bring the**      Joanna, and Mary the mother of James ;  
**News to the**      and they and the rest of the women related  
**Apostles**      all this to the Apostles. But the whole 11  
story seemed to them an idle tale ; they could not  
believe the women. Peter, however, rose and ran to 12  
the tomb. Stooping and looking in, he saw nothing  
but the linen cloths : so he went away to his own  
home, wondering at what had happened.

**The Walk**      On that same day two of the disciples 13  
**to Emmaus**      were walking to Emmaus, a village seven  
or eight miles from Jerusalem, and were 14  
conversing about all these recent events ; and, in the 15  
midst of their conversation and discussion, Jesus  
Himself came and joined them, though they were 16  
prevented from recognizing Him.

“ What is the subject,” He asked them, “ on which 17  
you are talking so earnestly, as you walk ? ”

And they stood still, looking full of sorrow. Then 18  
one of them, named Cleopas, answered,

“ Are you a stranger lodging alone in Jerusalem,  
that you have known nothing of the things that have  
lately happened in the city ? ”

“ What things ? ” He asked.

“ The things about Jesus the Nazarene,” they said,  
“ who was a Prophet powerful in work and word before  
God and all the people ; and how our High Priests 20  
and Rulers delivered Him up to be sentenced to



death, and crucified Him. But we were hoping that 21  
 it was He who was about to ransom Israel. Yes,  
 and moreover it was the day before yesterday that  
 these things happened. And, besides, some of the 22  
 women of our company have amazed us. They went 23  
 to the tomb at daybreak, and, finding that His body  
 was not there, they came and declared to us that they  
 had also seen a vision of angels who said that He  
 was alive. Thereupon some of our party went to 24  
 the tomb and found things just as the women had  
 said ; but Jesus Himself they did not see."

Jesus "O dull-witted men," He replied, "with 25  
 explains minds so slow to believe all that the  
 ancient Prophets have spoken ! Was there not a 26  
 Prophecies necessity for the Christ thus to suffer, and  
 then enter into His glory ?" 27

And, beginning with Moses and all the Prophets,  
 He explained to them the passages in Scripture  
 which refer to Himself.

When they had come near the village 28  
 He is recog- to which they were going, He appeared to  
 nized and be going further. But they pressed Him 29  
 goes away to remain with them.

"Because," said they, "it is getting towards  
 evening, and the day is nearly over."

So He went in to stay with them. But as soon as 30  
 He had sat down with them, and had taken the bread  
 and had blessed and broken it, and was handing it to  
 them, their eyes were opened and they recognized  
 Him. But He vanished from them. 31

"Were not our hearts," they said to one another, 32  
 "burning within us while He talked to us on the way  
 and explained the Scriptures to us ?"

So they rose and without an hour's 33  
 delay returned to Jerusalem, and found  
 The two Dis- the Eleven and the rest met together,  
 ciples return to Jerusalem who said to them,

"Yes, it is true : the Master has come back to life. 34  
 He has been seen by Simon."

Then they related what had happened on the way, 35

and how He had been recognized by them in the breaking of the bread.

While they were thus talking, He 36  
 Jesus ap- Himself stood in their midst and said,  
 pears to the Apostles "Peace be to you!"

Startled, and in the utmost alarm, they 37  
 thought they were looking at a spirit ; but He said to 38  
 them,

"Why such alarm? And why are there such  
 questionings in your minds? See my hands and my 39  
 feet—it is my very self. Feel me and see, for a  
 spirit has not flesh and bones as you see I have."

And then He showed them His hands and His feet. 40  
 But, while they still could not believe it 41  
 He eats in for joy and were full of astonishment, He  
 their asked them,  
 Presence

"Have you any food here?"

And they gave Him a piece of roasted fish, and He 42, 4  
 took it and ate it in their presence.

And He said to them, 44  
 He again "This is what I told you while I was  
 explains the still with you—that everything must be  
 Scriptures fulfilled that is written in the Law of  
 Moses and in the Prophets and the Psalms concern-  
 ing me."

Then He opened their minds to understand the 45  
 Scriptures, and He said, 46

"Thus it is written that the Christ would suffer and  
 on the third day rise again from among the dead ;  
 and that proclamation would be made, in His name, 47  
 of repentance and forgiveness of sins to all the nations,  
 beginning in Jerusalem. You are witnesses as to 48  
 these things. And remember that I am about to send 49  
 out my Father's promised gift to rest upon you. But,  
 as for you, wait patiently in the city until you are  
 clothed with power from on high."

And He brought them out to within 50  
 He is taken view of Bethany, and then lifted up His  
 up into hands and blessed them. And while He 51  
 Heaven was blessing them, He parted from them

and was carried up into Heaven (2 Kings ii. 11). They 52  
worshipped Him, and returned to Jerusalem with great  
joy. Afterwards they were continually in attendance 53  
at the Temple, blessing God.

# THE GOOD NEWS AS RECORDED BY JOHN

**The Divine Word** In the beginning was the Word, and 1  
the Word was with God, and the Word 2  
was God. He was in the beginning with 3  
God. All things came into being through Him, and 4  
apart from Him nothing that exists came into being. 5  
In Him was Life, and that Life was the Light of men. 6  
The Light shines in the darkness, and the darkness 7  
has not overpowered it. 8

There was a man sent from God, whose name was 9  
John. He came as a witness, in order that he might 10  
give testimony concerning the Light—so that all 11  
might believe through him. He was not the Light, 12  
but he existed that he might give testimony concern- 13  
ing the Light. The true Light was that which 14  
illuminates every man by its coming into the world. 15  
He was in the world, and the world came into 16  
existence through Him, and the world did not 17  
recognize Him. He came to the things that were 18  
His own, and His own people gave Him no welcome. 19  
But all who have received Him, to them—that is, to 20  
those who trust in His name—He has given the 21  
privilege of becoming children of God; who were 22  
begotten as such not by human descent, nor through 23  
an impulse of their own nature, nor through the will 24  
of a human father, but from God. 25

And the Word came in the flesh, and lived for a 26  
time in our midst, so that we saw His glory—the 27  
glory as of the Father's only Son, sent from His 28  
presence. He was full of grace and truth. 29

**The Testi-  
mony of  
John the  
Baptist** John gave testimony concerning Him 30  
and cried aloud, saying, 31  
“This is He of whom I said, ‘He who 32  
is coming after me has been put before 33  
me,’ for He was before me.” 34

For He it is from whose fulness we have all 16  
received, and grace upon grace. For the Law was 17  
given through Moses; grace and truth came through  
Jesus Christ. No human eye has ever seen God: the 18  
only Son, who is in the Father's bosom—He has  
made Him known.

He predicts the Appearing and Work of Jesus This also is John's testimony, when 19  
the Jews sent to him a deputation of  
Priests and Levites from Jerusalem to  
ask him who he was. He avowed—he 20  
did not conceal the truth, but avowed

"I am not the Christ."

"What then?" they inquired; "are you Elijah?" 21

"I am not," he said.

"Are you the Prophet?"

"No," he answered.

So they pressed the question. 22

"Who are you?" they said—"that we may take an  
answer to those who sent us. What account do you  
give of yourself?"

"I am THE VOICE," he replied, "OF ONE CRYING 23  
ALoud, 'MAKE STRAIGHT THE LORD'S WAY IN THE  
DESERT,' fulfilling the words of the Prophet Isaiah"  
(Isa. xl. 3).

They were Pharisees who had been sent. Again 24, 25  
they questioned him.

"Why then do you baptize," they said, "if you  
are neither the Christ nor Elijah nor the  
Prophet?"

"I baptize in water only," John answered, "but in 26  
your midst stands One whom you do not know—He 27  
who is to come after me, and whose sandal-strap I  
am not worthy to unfasten."

This conversation took place at Bethany beyond 28  
the Jordan, where John was baptizing.

The next day John saw Jesus coming 29  
towards him and exclaimed,

He points to the Lamb of God "Look, that is the Lamb of God who is  
to take away the sin of the world! This 30  
is He about whom I said, 'After me is to come One

who has been put before me, because He was before me.' I did not yet know Him; but that He may 31  
be openly shown to Israel is the reason why I have  
come baptizing in water."

John also gave testimony by stating : 32

"I have seen the Spirit coming down like a dove  
out of Heaven; and it remained upon Him. I did 33  
not yet know Him, but He who sent me to baptize  
in water said to me,

"The One on whom you see the Spirit coming  
down, and remaining, He it is who baptizes in the  
Holy Spirit."

"This I have seen, and I have become a witness 34  
that He is the Son of God."

Two of John's Disciples become Disciples of Jesus  
Again the next day John was standing 35  
with two of his disciples, when he saw 36  
Jesus passing by, and said,  
"Look! that is the Lamb of God!"

The two disciples heard his exclama- 37  
tion, and they followed Jesus. Then 38  
Jesus turned round, and seeing them following He  
asked them,

"What is your wish?"

"Rabbi," they replied—"Rabbi" means 'Teacher'  
—"where are you staying?"

"Come and you shall see," He said. 39

So they went and saw where He was staying,  
and they remained and spent that day with  
Him. It was then about ten o'clock in the  
morning.

Andrew, Simon Peter's brother, was one of the 40  
two who heard John's exclamation and followed  
Jesus. He first found his own brother Simon, and 41  
said to him,

"We have found the Messiah!"—that is to say, the  
Anointed One.

He brought him to Jesus. Jesus looked at him and 42  
said,

"You are Simon, son of John: you shall be called  
Cephas"—that is to say, Peter (or 'Rock').

**Philip and  
Nathanael  
also follow  
Christ**

The next day, having decided to leave 43  
Bethany and go into Galilee, Jesus found  
Philip, and invited him to follow Him.  
(Now Philip came from Bethsaïda, the 44  
same town as Andrew and Peter.) Then Philip 45  
found Nathanael, and said to him,

"We have found him about whom Moses in the  
Law wrote, as well as the Prophets—Jesus, the son  
of Joseph, a man of Nazareth."

"Can anything good come out of Nazareth?" 46  
replied Nathanael.

"Come and see," said Philip.

Jesus saw Nathanael approaching, and said to him, 47

"Look! here is a true Israelite, in whom there is  
no deceitfulness!"

"How do you know me?" Nathanael asked. 48

"Before Philip called you," said Jesus, "when you  
were under the fig-tree I saw you."

"Rabbi," cried Nathanael, "you are the Son of 49  
God, you are Israel's King!"

"Because I said to you, 'I saw you under the fig- 50  
tree,'" replied Jesus, "do you believe? You shall see  
greater things than that."

"I tell you all in most solemn truth," He added, 51  
"that you shall see Heaven opened wide, and God's  
angels going up, and coming down to the Son of Man."

Two days later there was a wedding at 1 2

**Christ's  
first  
Miracle**

Cana in Galilee, and the mother of Jesus 2  
was there, and Jesus also was invited and  
His disciples. Now the wine ran short; 3  
whereupon the mother of Jesus said to Him,

"They have no wine."

"Leave the matter in my hands," He replied; "the 4  
time for me to act has not yet come."

His mother said to the attendants, 5

"Whatever he tells you to do, do it."

Now there were six stone jars standing there (in 6  
accordance with the Jewish regulations for purifica-  
tion), each large enough to hold twenty gallons or  
more. Jesus said to the attendants, 7

"Fill the jars with water."

And they filled them to the brim. Then He said, 8

"Now, take some out, and carry it to the President of the feast."

So they carried some to him. And no sooner had 9  
the President tasted the water now turned into wine,  
than—not knowing where it came from, though the  
attendants who had drawn the water knew—he  
called to the bridegroom and said to him, 10

"It is usual to put on the good wine first, and  
when people have drunk freely, then that which is  
inferior. But you have kept the good wine till  
now."

This, the first of His miracles, Jesus performed at 11  
Cana in Galilee, and thus displayed His glorious  
power; and His disciples believed in Him.

Afterwards He went down to Capernaum 12  
**Capernaum** —He, and His mother, and His brothers,  
**and**  
**Jerusalem** and His disciples; and they made a short  
stay there. But the Jewish Passover was 13  
approaching, and for this Jesus went up to Jerusalem.  
And He found in the Temple the dealers in cattle and 14  
**Jesus drives** sheep and in pigeons, and the money-  
**the Dealers** changers sitting there. So He plaited a 15  
**from the** whip of rushes, and drove all—both sheep  
**Temple** and bullocks—out of the Temple. The  
**Courts** small coin of the brokers He upset on the  
ground and overturned their tables. And to the 16  
pigeon-dealers He said,

"Take these things away. Do not turn my  
Father's house into a market."

This recalled to His disciples the words of Scripture, 17

"MY ZEAL FOR THY HOUSE WILL CONSUME ME"  
(Ps. lxxix. 9).

So the Jews asked Him, 18  
**His Right to** "What proof of your authority do you  
**do this is**  
**challenged** exhibit to us, seeing that you do these  
things?"

"Demolish this Sanctuary," said Jesus, "and in 19  
three days I will rebuild it."



"It has taken forty-six years," replied the Jews, 20  
 "to build this Sanctuary, and will you rebuild it in  
 three days?"

But He was speaking of the Sanctuary of His body. 21  
 When however He had risen from among the dead, 22  
 His disciples recollected that He had said this; and  
 they believed the Scripture and the teaching which  
 Jesus had given them.

Now when He was in Jerusalem, at the 23  
 Festival of the Passover, many became  
 believers in Him through watching the  
 miracles He performed. But for His part, 24  
 Jesus did not trust Himself to them, because He knew 25  
 them all, and did not need any one's testimony con-  
 cerning a man, for He of Himself knew what was  
 in the man.

Nicodemus Now there was one of the Pharisees 1 3  
 whose name was Nicodemus—a ruler  
 among the Jews. He came to Jesus by night and 2  
 said,

"Rabbi, we know that you are a teacher come from  
 God; for no one can do these miracles which you  
 are doing, unless God is with him."

"In most solemn truth I tell you," answered Jesus, 3  
 "that unless a man is born anew he cannot see the  
 Kingdom of God."

"How is it possible," Nicodemus asked, "for a man 4  
 to be born when he is old? Can he a second time  
 enter his mother's womb and be born?"

"In most solemn truth I tell you," replied Jesus, 5  
 "that unless a man is born of water and the Spirit,  
 he cannot enter the Kingdom of God. Whatever has 6  
 been born of the flesh is flesh, and whatever has been  
 born of the Spirit is spirit. Do not be astonished at 7  
 my telling you, 'You must all be born anew.' The 8  
 wind blows where it chooses, and you hear its sound,  
 but you do not know where it comes from or where  
 it is going. So is it with every one who has been  
 born of the Spirit."

"How is all this possible?" asked Nicodemus. 9

“Are you,” replied Jesus, “‘the Teacher of Israel,’ 10  
and yet you do not understand these things? In 11  
most solemn truth I tell you that we speak what we  
know, and give testimony of that of which we were  
eye-witnesses, and yet you all reject our testimony.  
If I have told you earthly things and none of 12  
you believe me, how will you believe me if I  
tell you of things in Heaven? There is no one 13  
who has gone up to Heaven, but there is One  
who has come down from Heaven, namely the  
Son of Man whose home is in Heaven. And just as 14  
Moses lifted high the serpent in the Desert, so must 15  
the Son of Man be lifted up, in order that every one  
who trusts in Him may have the Life of the Ages.”

For so greatly did God love the world that He gave 16  
His only Son, that every one who trusts in Him may  
not perish but may have the Life of the Ages. For 17  
God did not send His Son into the world to judge the  
world, but that the world might be saved through  
Him. He who trusts in Him does not come up for 18  
judgement. He who does not trust has already  
received sentence, because he has not his trust resting  
on the name of God's only Son. And this is the test 19  
by which men are judged—the Light has come into  
the world, and men loved the darkness more than they  
loved the Light, because their deeds were wicked.  
For every wrongdoer hates the light, and does not 20  
come to the light, for fear his actions should be  
exposed and condemned. But he who does what is 21  
honest and right comes to the light, in order that his  
actions may be plainly shown to have been done in  
God.

After this Jesus and His disciples went 22  
into Judaea; and there He made a stay  
in company with them and baptized. And 23  
John too was baptizing at Aenon, near  
Salim, because there were many pools of water there;  
and people came and received baptism. (For John 24  
was not yet in prison.) As the result, a discussion 25  
having arisen on the part of John's disciples with a

John's  
renewed  
Testimony

Jew about purification, they came to John and reported to him, 26

"Rabbi, he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and great numbers of people are resorting to him."

"A man cannot obtain anything," replied John, 27  
 "unless it has been granted to him from Heaven. You yourselves can bear witness to my having said, 28  
 'I am not the Christ,' but 'I am His appointed fore-runner.' He who has the bride is the bridegroom ; 29  
 and the bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete. He must grow greater, but I must 30  
 grow less. He who comes from above is above all. 31  
 He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven is above all. What He 32  
 has seen and heard, to that He bears witness ; but His testimony no one receives. Any man who has 33  
 received His testimony has solemnly declared that God is true. For He whom God has sent speaks God's 34  
 words ; for God does not give the Spirit with limitations."

The Father loves the Son and has entrusted every- 35  
 thing to His hands. He who believes in the Son has 36  
 the Life of the Ages ; he who disobeys the Son will not enter into Life, but God's anger remains upon him.

Now as soon as the Master was aware 1 4  
 Christ goes into Galilee that the Pharisees had heard it said,  
 "Jesus is gaining and baptizing more disciples than John"—though Jesus Himself did not 2  
 baptize them, but His disciples did—He left Judaea and 3  
 returned to Galilee. His road lay through Samaria, 4  
 and so He came to Sychar, a town in Samaria near 5  
 the piece of land that Jacob gave to his son Joseph. Jacob's Well was there : and accordingly Jesus, tired 6  
 out with His journey, sat down by the well to rest. It was about six o'clock in the evening.

The  
Samaritan  
Woman

Presently there came a woman of 7  
Samaria to draw water. Jesus asked her 8  
to give Him some water ; for His disciples 8  
were gone to the town to buy provisions.

"How is it," replied the woman, "that a Jew like 9  
you asks me, who am a woman and a Samaritan,  
for water?"

(For Jews have no dealings with Samaritans.)

"If you had known God's free gift," replied Jesus, 10  
"and who it is that said to you 'Give me some water,'  
you would have asked Him, and He would have given  
you living water."

"Sir," she said, "you have nothing to draw with, 11  
and the well is deep ; so where can you get the living  
water from? Are you greater than our forefather 12  
Jacob, who gave us the well, and himself drank from  
it, as did also his sons and his cattle?"

"Every one," replied Jesus, "who drinks any of 13  
this water will be thirsty again ; but whoever drinks 14  
any of the water that I shall give him will never,  
never thirst. But the water that I shall give him will  
become a fountain within him of water springing up  
for the Life of the Ages."

"Sir," said the woman, "give me that water, that 15  
I may never be thirsty, nor continually come all the  
way here to draw from the well."

"Go and call your husband," said Jesus ; "and come 16  
back."

"I have no husband," she replied. 17

"You rightly say that you have no husband," said  
Jesus ; "for you have had five husbands, and the man 18  
you have at present is not your husband. You have  
spoken the truth in saying that."

"Sir," replied the woman, "I see that you are a 19  
Prophet. Our forefathers worshipped on this moun- 20  
tain, but you Jews say that the place where people  
must worship is in Jerusalem."

"Believe me," said Jesus, "the time is coming when 21  
you will worship the Father neither on this mountain  
nor in Jerusalem. You worship One of whom you 22

know nothing. We worship One whom we know ;  
 for salvation comes from the Jews. But a time is 23  
 coming—nay, has already come—when the true  
 worshippers will worship the Father with true  
 spiritual worship ; for indeed the Father desires such  
 worshippers. God is Spirit ; and those who worship 24  
 Him must bring Him true spiritual worship."

"I know," replied the woman, "that Messiah is 25  
 coming—the Christ,' as He is called. When He has  
 come, He will tell us everything."

"I am He," said Jesus—"I who am now 26  
 talking to you."

**The Conver-**  
**sation**  
**interrupted** Just then His disciples came, and were 27  
 surprised to find Him talking with a  
 woman. Yet not one of them asked Him, "What is  
 your wish ?" or "Why are you talking with her ?"

The woman however, leaving her pitcher, went 28  
 away to the town, and called the people.

"Come" she said, "and see a man who has told me 29  
 everything I have ever done. Can this be the Christ,  
 do you think ?"

They left the town and set out to go to Him. 30

Meanwhile the disciples were urging 31  
**The spiritual**  
**Harvest** Jesus.

"Rabbi," they said, "eat something."

"I have food to eat," He replied, "of which you 32  
 do not know."

So the disciples began questioning one another. 33

"Can it be," they said, "that some one has brought  
 Him something to eat ?"

"My food," said Jesus, "is to be obedient to Him 34  
 who sent me, and fully to accomplish His work. Do 35  
 you not say, 'It wants four months yet to the harvest' ?  
 But look round, I tell you, and observe these plains—  
 they are already ripe for the sickle. The reaper gets 36  
 pay and gathers in a crop in preparation for the Life  
 of the Ages, that so the sower and the reapers may  
 rejoice together. For it is in this that you see the 37  
 real meaning of the saying, 'The sower is one person, 38  
 and the reaper is another.' I sent you to reap a

harvest which is not the result of your own labours. Others have laboured, and you are getting benefit from their labours."

**Many Samaritans accept His Teaching** Of the Samaritan population of that town 39  
a good many believed in Him because of the woman's statement when she declared, 40  
"He has told me all that I have ever 41  
done." 42

When however the Samaritans came to Him, they 40  
asked Him on all sides to stay with them; and He 41  
stayed there two days. Then a far larger number of 42  
people believed because of His own words, and they 43  
said to the woman, 44

"We no longer believe in Him simply because of your statements; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

**Galilaeans welcome Him** After the two days He departed, and went 43  
into Galilee; though Jesus Himself de- 44  
clared that a Prophet has no honour in his 45  
own country. When however He reached 46  
Galilee, the Galilaeans welcomed Him eagerly, having 47  
been eye-witnesses of all that He had done in Jeru-  
salem at the Festival; for they also had been to the  
Festival.

So He came once more to Cana in Galilee, where 46  
He had made the water into wine.

**The Officer's dying Son cured** Now there was a certain officer of the 47  
King's court whose son was ill at Caper-  
naum. Having heard that Jesus had come 48  
from Judaea to Galilee, he came to Him 49  
and begged Him to go down and cure his son; for he  
was at the point of death.

"Unless you and others see miracles and marvels," 48  
said Jesus, "nothing will induce you to believe."

"Sir," pleaded the officer, "come down before my 49  
child dies."

"You may return home," replied Jesus; "your son 50  
has recovered."

He believed the words of Jesus, and started back

home ; and he was already on his way down when 51  
his servants met him and told him that his son was  
alive and well. So he inquired of them at what hour 52  
he had shown improvement.

"Yesterday, about seven o'clock," they replied, "the  
fever left him."

Then the father recollected that that was the time 53  
at which Jesus had said to him, "Your son has  
recovered," and he and his whole household became  
believers.

This is the second miraele that Jesus performed, 54  
after coming from Judaea into Galilee.

After this there was a Festival of the 1 5  
**Jesus cures** Jews, and Jesus went up to Jerusalem.  
**a Cripple at** Now there is in Jerusalem near the Sheep 2  
**Bethesda** Gate a pool, called in Hebrew 'Bethesda.'

It has five arcades. In these there used to lie a great 3  
number of sick persons, and of people who were blind  
or lame or paralysed. And there was one man there 5  
who had been an invalid for thirty-eight years. Jesus 6  
saw him lying there, and knowing that he had been  
a long time in that condition, He asked him,

"Do you wish to have health and strength?"

"Sir," replied the sufferer, "I have no one to put 7  
me into the pool when the water is moved ; but while  
I am coming some one else steps down before me."

"Rise," said Jesus, "take up your mat and walk." 8

Instantly the man was restored to perfect health, 9  
and he took up his mat and began to walk.

That day was a Sabbath. So the Jews 10  
**His Right** said to the man who had been cured,  
**to do this is**

**challenged** "It is the Sabbath : you must not carry  
your mat."

"He who cured me," he replied, "said to me, 'Take 11  
up your mat and walk.'"

"Who is it," they asked, "that said to you, 'Take 12  
up your mat and walk'?"

But the man who had been cured did not know who 13  
it was ; for Jesus had passed out unnoticed, there  
being a crowd in the place.

Afterwards Jesus found him in the Temple and said 14  
to him,

"You are now restored to health. Do not sin any  
more, or a worse thing may befall you."

The man went and told the Jews that it was Jesus 15  
who had restored him to health ; and on this account 16  
the Jews began to persecute Jesus—because He did  
these things on the Sabbath.

His reply to their accusation was, 17

"My Father works unceasingly, and so do I."

On this account then the Jews were all the more 18  
eager to put Him to death—because He not only broke  
the Sabbath, but also spoke of God as being in a  
special sense His Father, thus putting Himself on a  
level with God.

"In most solemn truth I tell you," replied 19

Jesus  
justifies  
Himself

Jesus, "that the Son can do nothing of  
Himself—He can only do what He sees  
the Father doing ; for whatever He does,

that the Son does in like manner. For the Father loves 20  
the Son and reveals to Him all that He Himself is  
doing. And greater deeds than these will He reveal to  
Him, in order that you may wonder. For just as the 21  
Father awakens the dead and gives them life, so  
the Son also gives life to whom He wills. The Father 22  
indeed does not judge any one, but He has entrusted  
all judgement to the Son, that all may honour the Son 23  
even as they honour the Father. The man who  
withholds honour from the Son withholds honour from  
the Father who sent Him.

"In most solemn truth I tell you that 24

Obedience  
leads to  
Life

he who listens to my teaching and  
believes Him who sent me, has the Life  
of the Ages, and does not come under  
judgement, but has passed over out of death into

Life.

"In most solemn truth I tell you that 25

Resurrec-  
tion and  
Judgement

a time is coming—nay, has already come  
—when the dead will hear the voice of the  
Son of God, and those who hear it will



live. For just as the Father has life in Himself, so 26  
 He has also given to the Son to have life in Himself.  
 And He has conferred on Him authority to act as 27  
 Judge, because He is the Son of Man. Wonder not 28  
 at this. For a time is coming when all who are in  
 the graves will hear His voice and will come forth—  
 they who have done what is right to the resurrection 29  
 of Life, and they whose actions have been evil to the  
 resurrection of judgement.

"I can of my own self do nothing. As I am 30  
 bidden, so I judge; and mine is a just judgement,  
 because it is not my own will that guides me, but  
 the will of Him who sent me.

**The Witness** "If I give testimony concerning myself, 31  
**borne** my testimony cannot be accepted. There 32  
**to Jesus** is Another who gives testimony con-  
 cerning me, and I know that the testimony  
 is true which He offers concerning me.

**John the** "You sent to John, and he both was 33  
**Baptist** and still is a witness to the truth. But the 34  
 testimony on my behalf which I accept is  
 not from man; though I say all this in order that  
 you may be saved. He was the lamp that burned 35  
 and shone, and for a time you were willing to be  
 gladdened by his light.

**The Testi-** "But the testimony which I have is 36  
**mony of God** weightier than that of John: for the work  
**Himself** the Father has assigned to me for me to  
 bring it to completion—the very work  
 which I am doing—affords testimony concerning me  
 that the Father has sent me. And the Father who 37  
 sent me, *He* has given testimony concerning me.  
 None of you have ever either heard His voice or  
 seen what He is like. Nor have you His word 38  
 dwelling within you, for you refuse to believe Him  
 whom *He* has sent.

**The Old** "You search the Scriptures, because 39  
**Testament** you suppose that in them you will find the  
 Life of the Ages; and it is those Scrip-  
 tures that yield testimony concerning me; and yet 40

you are unwilling to come to me that you may have Life.

Two Sorts  
of Glory

"I do not accept glory from man, but 41,  
I know you well, and I know that in  
your hearts you do not really love God.  
I have come as my Father's representative, and 43  
you do not receive me. If some one else comes  
representing only himself, him you will receive.  
How is it possible for you to believe, while you 44  
receive glory from one another and have no desire  
for the glory that comes from the only God?

The Jews  
unfaithful  
to Moses

"Do not suppose that I will accuse 45  
you to the Father. There is one who  
accuses you, namely Moses, on whom your  
hope rests. For if you believed Moses, 46  
you would believe me; for he wrote about me.  
But if you disbelieve his writings, how are you to 47  
believe my words?"

5,000 People  
fed

After this Jesus went away across the 1  
Lake of Galilee (that is, the Lake of  
Tiberias). A vast multitude followed 2  
Him, because they witnessed the miracles on the  
sick which He was constantly performing.

Then Jesus went up the hill, and sat there with 3  
His disciples. The Jewish Festival, the Passover, 4  
was at hand. And when He looked round and saw 5  
an immense crowd coming towards Him, He said to  
Philip,

"Where shall we buy bread for all these people to  
eat?"

He said this to put Philip to the test, for He Himself 6  
knew what He was going to do.

"Seven pounds' worth of bread," replied Philip, 7  
"is not enough for them all to get even a scanty  
meal."

One of His disciples, Andrew, Simon Peter's 8  
brother, said to Him,

"There is a boy here with five barley loaves and a 9  
couple of fish: but what is that among so many?"

"Make the people sit down," said Jesus.

The ground was covered with thick grass ; so they sat down, the adult men numbering about 5,000. Then Jesus took the loaves, and after giving thanks 11 He distributed them to those who were resting on the ground ; and also the fish in like manner—as much as they desired.

When all were fully satisfied, He said to His 12 disciples,

“ Gather up the broken portions that remain over, so that nothing be lost.”

Accordingly they gathered them up ; and with the 13 fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets. Thereupon the people, 14 having seen the miracle He had performed, said,

“ This is indeed the Prophet who was to come into the world.”

Perceiving, however, that they were 15 about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself. When even- 16

ing came on, His disciples went down to the Lake. There they got on board a boat, and pushed off to 17 cross the Lake to Capernaum. By this time it had become dark, and Jesus had not yet joined them. The Lake also was getting rough, 18 because a strong wind was blowing.

When, however, they had rowed three or four miles, 19 they saw Jesus walking on the water and coming near the boat. They were terrified ; but He called to 20 them.

“ It is I,” He said, “ do not be afraid.”

Then they were willing to take Him on board ; and 21 in a moment the boat reached the shore at the point to which they were going.

Next morning the crowd who were still standing 22 about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that His disciples went away without Him. Yet a 23

Jesus with-  
draws into  
Solitude

He walks on  
the Lake

number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks. When how- 24  
ever the crowd saw that neither Jesus nor His disciples were there, they themselves also took boats and came to Capernaum to look for Jesus.

Jesus is  
the Bread  
of Life

So when they had crossed the Lake, 25  
and had found Him, they asked Him,  
"Rabbi, when did you come here?"

"In most solemn truth I tell you," 26  
replied Jesus, "that you are searching for me not  
because you have seen miracles, but because you ate  
the loaves and had a hearty meal. Bestow your pains 27  
not on the food which perishes, but on the food that  
remains unto the Life of the Ages—that food which  
will be the Son of Man's gift to you; for on Him the  
Father, God, has set His seal."

God's great  
Demand

"What are we to do," they asked, "in 28  
order to carry out the things that God  
requires?"

"This," replied Jesus, "is above all the thing that 29  
God requires—that you should be believers in Him  
whom He has sent."

The Bread  
from Heaven

"What miracle then," they asked, "do 30  
you perform for us to see and become  
believers in you? What do you *do*? Our 31  
forefathers ate the manna in the Desert, as it is  
written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO  
EAT'" (Exod. xvi. 15; Ps. lxxviii. 24).

"In most solemn truth I tell you," replied Jesus, 32  
"that Moses did not give you the bread out of Heaven,  
but my Father is giving you the bread—the true bread  
—out of Heaven. For God's bread is that which 33  
comes down out of Heaven and gives Life to the  
world."

"Sir," they said, "always give us that bread." 34

"I am the bread of Life," replied Jesus; "he who 35  
comes to me shall never hunger, and he who believes  
in me shall never, never thirst. But it is as I have 36  
said to you: you have seen me and yet you do not

believe. Every one whom the Father gives me will 37  
 come to me, and him who comes to me I will never  
 on any account drive away. For I have left Heaven 38  
 and have come down to earth not to seek my own  
 pleasure, but to do the will of Him who sent me.  
 And this is the will of Him who sent me, that of all 39  
 that He has given me I should lose nothing, but  
 should raise it to life on the last day. For this is my 40  
 Father's will, that every one who fixes his gaze on  
 the Son of God and believes in Him should have the  
 Life of the Ages, and I will raise him to life on the  
 last day."

**The Jews  
 find Fault**

Now the Jews began to find fault about 41  
 Him because of His claiming to be the  
 bread which came down out of Heaven.

They kept asking, 42

"Is not this man Joseph's son? Is he not Jesus,  
 whose father and mother we know? What does he  
 mean by now saying, 'I have come down out of  
 Heaven'?"

"Do not thus find fault among yourselves," replied 43  
 Jesus; "no one can come to me unless the Father 44  
 who sent me draws him; then I will raise him  
 to life on the last day. It stands written in 45  
 the Prophets, 'AND THEY SHALL ALL OF THEM  
 BE TAUGHT BY GOD' (Isa. liv. 13). Every one  
 who listens to the Father and learns from Him  
 comes to me. No one has ever seen the Father— 46  
 except Him who is from God. He has seen the  
 Father.

**Jesus is  
 the Bread  
 of Life**

"In most solemn truth I tell you that 47  
 he who believes has the Life of the Ages.  
 I am the bread of Life. Your forefathers 48, 49  
 ate the manna in the Desert, and they  
 died. Here is the bread that comes down out of 50  
 Heaven that a man may eat it and not die. I am the 51  
 living bread come down out of Heaven. If a man  
 eats this bread, he shall live for ever. Moreover the  
 bread which I will give is my flesh given for the life  
 of the world."

This led to an angry debate among the 52

The growing Jews.

Anger of  
the Jews

"How can this man," they argued,  
"give us his flesh to eat?"

"In most solemn truth I tell you," said Jesus, "that 53  
unless you eat the flesh of the Son of Man and drink  
His blood, you have no Life in you. He who eats my 54  
flesh and drinks my blood has the Life of the Ages,  
and I will raise him up on the last day. For my flesh 55  
is true food, and my blood is true drink. He who 56  
eats my flesh and drinks my blood remains in  
union with me, and I remain in union with him. As 57  
the ever-living Father has sent me, and I live because  
of the Father, so also he who eats me will live  
because of me. This is the bread which came down 58  
out of Heaven; it is unlike that which your fore-  
fathers ate—for they ate and yet died. He who eats  
this bread shall live for ever."

Jesus said all this in the synagogue while teaching 59  
at Capernaum.

Many therefore of His disciples, when 60  
they heard it, said,  
Disciples whose Faith failed  
"This is hard to accept. Who can  
listen to such teaching?"

But, knowing in Himself that His disciples were 61  
dissatisfied about it, Jesus asked them,

"Does this seem incredible to you? What then if 62  
you were to see the Son of Man ascending again  
where He was before? It is the spirit which gives 63  
Life. The flesh confers no benefit whatever. The  
words I have spoken to you are spirit and are Life.  
But there are some of you who do not believe." 64

For Jesus knew from the beginning who those  
were that did not believe, and who it was that would  
betray Him. So He added, 65

"That is why I told you that no one can come  
to me unless it be granted him by the Father."

Thereupon many of His disciples left Him 66  
and went away, and no longer associated with  
Him.

Peter ac-  
knowledges  
Jesus as the  
Messiah

Jesus therefore appealed to the Twelve. 67

"Will you go also?" He asked.

"Master," replied Simon Peter, "to 68  
whom shall we go? Your teachings tell  
us of the Life of the Ages. And we have come to 69  
believe and know that *you* are indeed the Holy One of  
God."

"Did not I choose you—the Twelve?" said Jesus, 70  
"and even of you one is a devil."

He alluded to Judas, the son of Simon the Iscariot. 71  
For he it was who, though one of the Twelve, was  
afterwards to betray Him.

After this Jesus moved from place to 1 7  
place in Galilee. He would not go about  
in Judaea, because the Jews were seeking  
an opportunity to kill Him. But the 2  
Jewish Festival of the Tent-Pitching was approaching.  
So His brothers said to Him, 3

"Leave these parts and go into Judaea, that not  
only we but your disciples also may witness the  
miracles which you perform. For no one acts in 4  
secret, desiring all the while to be himself known  
publicly. Since you are doing these things, show  
yourself openly to the world."

For even His brothers were not believers in Him. 5

"My time," replied Jesus, "has not yet come, but 6  
for you any time is suitable. It is impossible for the 7  
world to hate you; but me it does hate, because I  
give testimony concerning it that its conduct is evil.  
As for you, go up to the Festival. I do not now go up 8  
to this Festival, because my time is not yet fully come."

Such was His answer, and He remained in Galilee. 9  
When however His brothers had gone up to the 10  
Festival, then He also went up, not openly, but as it  
were privately.

Meanwhile the Jews at the Festival were 11  
looking for Him and were inquiring,  
"Where is he?"

Among the mass of the people there was much 12  
muttered debate about Him.

Christ's  
Brothers un-  
sympathetic

Diversity of  
Opinion

Some said,  
 "He is a good man."

Others said,  
 "Not so : he is imposing on the people."

Yet for fear of the Jews no one spoke out boldly 13  
 about Him.

Jesus claims But when the Festival was already 14  
 to have half over, Jesus went up to the Temple  
 come from and commenced teaching. The Jews were 15  
 God astonished.

"How does this man know anything of books,"  
 they said, "although he has never been at any of the  
 schools?"

Jesus answered their question by saying, 16

"My teaching does not belong to me, but comes  
 from Him who sent me. If any one is willing to do 17  
 His will, he shall know about the teaching, whether  
 it is from God or originates with me. The man 18  
 whose teaching originates with himself aims at his  
 own glory. He who aims at the glory of Him who  
 sent him teaches the truth, and there is no deception  
 in him. Did not Moses give you the Law? And yet 19  
 not a man of you obeys the Law. Why do you want  
 to kill me?"

"You are possessed by a demon," replied the 20  
 crowd; "no one wants to kill you."

"One deed I have done," replied Jesus, "and you 21  
 are all full of wonder. Consider therefore. Moses 22  
 gave you the rite of circumcision (not that it began  
 with Moses, but with your earlier forefathers), and  
 even on a Sabbath day you circumcise a child. If a 23  
 child is circumcised even on a Sabbath day, are you  
 bitter against me because I have restored a man to  
 perfect health on a Sabbath day? Do not form 24  
 superficial judgements, but form the judgements that  
 are just."

Some however of the people of Jerusalem 25  
 The People said,  
 and their  
 Rulers

"Is not this the man they are wanting  
 to kill? But here he is, speaking openly 26



and boldly, and they say nothing to him! Can the Rulers really have ascertained that this man is the Christ? And yet we know this man, and we know 27 where he is from; but as for the Christ, when He comes, no one can tell where He is from."

Jesus therefore, while teaching in the Temple, 28 cried aloud, and said,

"Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know 29 Him, because I came from Him, and He sent me."

On hearing this they wanted to arrest Him; yet not 30 a hand was laid on Him, because His time had not yet come. But from among the crowd a large 31 number believed in Him.

"When the Christ comes," they said, "will He perform more miracles than this teacher has performed?"

The Pharisees heard the people thus 32 expressing their various doubts about Him, and the High Priests and the Pharisees sent some officers to apprehend

Him. So Jesus said, 33

"Still for a short time I am with you, and then I go my way to Him who sent me. You will look 34 for me and will not find me, and where I am you cannot come."

The Jews therefore said to one another, 35

"Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the Gentiles, and teach the Gentiles? What do those words of his mean, 'You 36 will look for me, but will not find me, and where I am you cannot come'?"

On the last day of the Festival—the 37 great day—Jesus stood up and cried aloud.

"Whoever is thirsty," He said, "let him come to me and drink. He who 38

believes in me, from within him—as the Scripture has said—rivers of living water shall flow."

Jesus was  
going back  
to God

A Promise  
of living  
Water

He referred to the Spirit which those who believed 39  
in Him were to receive; for the Spirit was not  
bestowed as yet, because Jesus had not yet been  
glorified.

After listening to these discourses, some 40  
**The People** of the crowd began to say,  
**divided in** "This is beyond doubt the Prophet."  
**Opinion** Others said, 41  
"He is the Christ."

But others again,  
"Not so, for is the Christ to come from Galilee? 42  
Has not the Scripture declared that the Christ is to  
come of the family of David (Ps. lxxxix. 3, 4) and  
from Bethlehem, David's village" (Mic. v. 2)?

So there was a violent dissension among the 43  
people on His account. Some of them wanted at 44  
once to arrest Him, but no one laid hands upon Him.

Meanwhile the officers returned to the 45  
**The Attempt** High Priests and Pharisees, who asked  
**to arrest** them,  
**Him quite**  
**fails** "Why have you not brought him?"

"No mere man has ever spoken as this man 46  
speaks," said the officers.

"Are *you* deluded too?" replied the Pharisees; 47  
"has any one of the Rulers or of the Pharisees be- 48  
lieved in him? But this rabble who understand 49  
nothing about the Law are accursed!"

Nicodemus interposed—he who had formerly gone 50  
to Jesus, being himself one of them.

"Does our Law," he asked, "judge a man without 51  
first hearing what he has to say and ascertaining  
what his conduct is?"

"Do you also come from Galilee?" they asked in 52  
reply. "Search and see for yourself that no Prophet  
is of Galilaean origin."

[So they went away to their several 53  
**Jesus and a** homes; but Jesus went to the Mount of 1  
**notorious** Olives. At break of day however He 2  
**Sinner** returned to the Temple, and there the  
people came to Him in crowds. He seated Himself;

and was teaching them when the Scribes and the 3  
Pharisees brought to Him a woman who had been  
found committing adultery. They made her stand  
in the centre of the court, and they put the case to 4  
Him.

"Rabbi," they said, "this woman has been found  
in the very act of committing adultery. Now, in the 5  
Law, Moses has ordered us to stone such women  
to death. But what do you say?"

They asked this in order to put Him to the test, 6  
so that they might have some charge to bring against  
Him. But Jesus leant forward and began to write  
with His finger on the ground. When however they 7  
persisted with their question, He raised His head  
and said to them,

"Let the sinless man among you be the first to  
throw a stone at her."

Then He leant forward again, and again began to 8  
write on the ground. They listened to Him, and 9  
then, beginning with the eldest, took their departure,  
one by one, till all were gone. And Jesus was left  
behind alone—and the woman in the centre of the  
court. Then, raising His head, Jesus said to her, 10

"Where are they? Has no one condemned you?"

"No one, Sir," she replied. 11

"And I do not condemn you either," said Jesus ;  
"go, and from this time do not sin any more."]

**The Testi-** Once more Jesus addressed them. 12  
**mony of the** "I am the Light of the world," He  
**Father and** said ; "the man who follows me shall  
**of the Son** certainly not walk in the dark, but shall  
have the light of Life."

"You are giving testimony about yourself," said 13  
the Pharisees ; "your testimony is not true."

"Even if I am giving testimony about myself," 14  
replied Jesus, "my testimony is true ; for I know  
where I came from and where I am going, but you  
know neither of these two things. You judge 15  
according to appearances : I am judging no one.  
And even if I do judge, my judgement is just ; for 16

I am not alone, but the Father who sent me is with me. In your own Law, too, it is written that **THE TESTIMONY OF TWO MEN IS TRUE** (Deut. xix. 15). I am one giving testimony about myself, and the Father who sent me gives testimony about me.”

“Where is your Father?” they asked. 19

“You know my Father as little as you know me,” He replied; “if you knew me, you would know my Father also.”

These sayings He uttered in the Treasury, while teaching in the Temple; yet no one arrested Him, because His time had not yet come. 20

Again He said to them, 21

**Christ's Departure near at hand** “I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come.”

The Jews began to ask one another, 22

“Is he going to kill himself, do you think, that he says, ‘Where I am going, it is impossible for you to come’?”

“You,” He continued, “are from below, I am from above: you are of this present world, I am not of this present world. That is why I told you that you will die in your sins; for, unless you believe that I am He, that is what will happen.” 24

“You—who are you?” they asked. 25

“How is it that I am speaking to you at all?” replied Jesus. “Many things I have to speak and to judge concerning you. But He who sent me is true, and the things which I have heard from Him are those which I have come into the world to speak.” 26

They did not perceive that He was speaking to them of the Father. So Jesus added, 27

“When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is with me. He has not left me alone: for I do always what is pleasing to Him.” 28

As He thus spoke, many became believers in Him. 30

The Jews boast of Descent from Abraham Jesus therefore said to those of the Jews who had now believed in Him, 31  
 "As for you, if you hold fast to my teaching, then you are truly my disciples ; and you shall know the Truth, and the Truth will make you free." 32

"We are descendants of Abraham," they answered, 33  
 "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?"

"In most solemn truth I tell you," replied Jesus, 34  
 "that every one who commits sin is the slave of sin. Now a slave does not remain permanently in his master's house, but a son does. If then the Son shall make you free, you will be free indeed. You are descendants of Abraham, I know ; but you want to kill me, because my teaching gains no ground within you. The words I speak are those I have learnt in the presence of the Father. Therefore you also should do what you have heard from your father." 35 36 37 38

"Our father is Abraham," they said. 39

"If you were Abraham's children," replied Jesus, "it is Abraham's deeds that you would be doing. But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that. You are doing the deeds of your father." 40 41

"We," they replied, "are not illegitimate children. We have one Father, namely God."

"If God were your Father," said Jesus, "you would love me ; for it is from God that I came and I am now here. I have not come of myself, but *He* sent me. How is it you do not understand me when I speak? It is because you cannot bear to listen to my words. The father whose sons you are is the Devil ; and you desire to do what gives him pleasure. *He* was a murderer from the beginning, and does not stand firm in the truth—for there is no truth in him. 42 43 44

Whenever he utters his lie, he utters it out of his own store ; for he is a liar, and the father of lies. But 45 because I speak the truth, you do not believe me. Which of *you* convicts me of sin ? If I speak the 46 truth, why do you not believe me ? He who is the 47 child of God listens to God's words. You do not listen to them : and why ? It is because you are not God's children."

Jesus  
accused of  
being a  
Demoniac

"Are we not right," answered the Jews, 48  
"in saying that you are a Samaritan and  
are possessed by a demon ?"

"I am not possessed by a demon," 49  
replied Jesus. "On the contrary I honour my Father,  
and you dishonour me. I, however, am not aiming at 50  
glory for myself : there is One who aims at glory for  
me—and who judges. In most solemn truth I tell 51  
you that if any one shall have obeyed my teaching he  
shall in no case ever see death."

"Now," exclaimed the Jews, "we know that you 52  
are possessed by a demon. Abraham died, and so did  
the Prophets, and yet *you* say, 'If any one shall have  
obeyed my teaching, he shall in no case ever taste  
death.' Are you really greater than our forefather 53  
Abraham ? For he died. And the prophets died.  
Who do you make yourself out to be ?"

"Were I to glorify myself," answered Jesus, "I 54  
should have no real glory. There is One who glorifies  
me—namely my Father, who you say is your God.  
You do not know Him, but I know Him perfectly ; 55  
and were I to deny my knowledge of Him, I should  
resemble you, and be a liar. On the contrary I do  
know Him, and I obey His commands. Abraham 56  
your forefather exulted in the hope of seeing my day :  
and he saw it, and was glad."

"You are not yet fifty years old," cried the Jews, 57  
"and have you seen Abraham ?"

"In most solemn truth," answered Jesus, "I tell 58  
you that before Abraham came into existence, I  
am."

Thereupon they took up stones with which to 59

stone Him, but He hid Himself and went away out of the Temple.

**A blind Man receives Sight** As He passed by, He saw a man who 1 9  
had been blind from his birth. So His 2  
disciples asked Him,

"Rabbi, who sinned—this man or his parents—that he was born blind?"

"Neither he nor his parents sinned," answered 3  
Jesus, "but he was born blind in order that God's 4  
mercy might be openly shown in him. We must do 4  
the works of Him who sent me while there is daylight, 5  
Night is coming on, when no one can work. When 5  
I am in the world, I am the Light of the world."

After thus speaking, He spat on the ground, and 6  
then, kneading the dust and spittle into clay, He 6  
smeared the clay over the man's eyes and said to him, 7

"Go and wash in the pool of Siloam"—the name means 'Sent.'

So he went and washed his eyes, and returned able to see.

**His Acquaintances question him** His neighbours, therefore, and the other 8  
people to whom he had been a familiar 8  
object because he was a beggar, began 8  
asking,

"Is not this the man who used to sit and beg?"

"Yes, it is," replied some of them.

"No, it is not," said others, "but he is like him." 9

His own statement was,

"I am the man."

"How then were your eyes opened?" they asked. 10

"He whose name is Jesus," he answered, "made 11  
clay and smeared my eyes with it, and then told me 11  
to go to Siloam and wash. So I went and washed 11  
and obtained sight."

"Where is he?" they inquired, but the man did 12  
not know.

**The Pharisees question him** They brought him to the Pharisees— 13  
the man who had been blind. Now the 14  
day on which Jesus made the clay and 14  
opened the man's eyes was the Sabbath.

So the Pharisees renewed their questioning as to how 15  
he had obtained his sight.

"He put clay on my eyes," he replied, "and I  
washed, and now I can see."

This led some of the Pharisees to say, 16

"That man has not come from God, for he does not  
keep the Sabbath."

"How is it possible for a bad man to do such  
miracles?" argued others.

And there was a division among them. So again 17  
they asked the once blind man,

"What is your account of him?—for he opened  
your eyes."

"He is a Prophet," he replied.

The Pharisees appeal to his Parents The Jews, however, did not believe the 18  
statement concerning him—that he had  
been blind and had obtained his sight—  
until they called his parents and asked them, 19

"Is this your son, who you say was born blind?  
How is it then that he can now see?"

"We know," replied the parents, "that this is our 20  
son and that he was born blind; but how it is that he 21  
can now see or who has opened his eyes we do not  
know. Ask him himself; he is of full age; he him-  
self will give his own account of it."

Such was their answer, because they were afraid of 22  
the Jews; for the Jews had already settled among  
themselves that if any one should acknowledge Jesus  
as the Christ, he should be excluded from the  
synagogue. That was why his parents said, 23

"He is of full age: ask him himself."

The Pharisees drive the Man away A second time therefore they called the 24  
man who had been blind, and said,  
"Give God the praise: we know that  
that man is a sinner."

"Whether he is a sinner or not, I do not know," he 25  
replied; "one thing I know—that I was once blind  
and that now I can see."

"What did he do to you?" they asked; "how did 26  
he open your eyes?"



"I have told you already," he replied, "and you 27  
did not listen to me. Why do you want to hear  
it again? Do you also mean to be disciples of  
his?"

Then they railed at him, and said, 28

"You are that man's disciple, but we are disciples  
of Moses. We know that God spoke to Moses; but 29  
as for this fellow we do not know where he comes  
from."

"Why, this is marvellous!" the man replied; "you 30  
do not know where he comes from, and yet he has  
opened my eyes! We know that God does not listen 31  
to bad people, but that if any one is a God-fearing  
man and obeys Him, to him He listens. From the 32  
beginning of the world such a thing was never heard  
of as that any one should open the eyes of a man  
blind from his birth. Had that man not come from 33  
God, he could have done nothing."

"You," they replied, "were wholly begotten and 34  
born in sin, and do you teach us?"

And they put him out of the synagogue.

Jesus heard that they had done this. So 35  
**Jesus finds** him having found him, He asked him,

"Do you believe in the Son of God?"

"Who is He, Sir?" replied the man. "Tell me, so 36  
that I may believe in Him."

"You have seen Him," said Jesus; "and not only 37  
so: He is now speaking to you."

"I believe, Sir," he said. 38

And he threw himself at His feet.

"I came into this world," said Jesus, "to 39  
**The Blind-**ness of the **Pharisees** judge men, that those who do not see  
may see, and that those who do see may  
become blind."

These words were heard by those of the Pharisees 40  
who were present, and they asked Him,

"Are we also blind?"

"If you were blind," answered Jesus, "you would 41  
have no sin; but as a matter of fact you boast that you  
see. So your sin remains!"

“In most solemn truth I tell you that the **1 10**  
**‘The** man who does not enter the sheepfold  
**Sheepfold’** by the door, but climbs over some other  
 way, is a thief and a robber. But he who enters by **2**  
 the door is the shepherd of the sheep. To him the **3**  
 porter opens the door, and the sheep hear his voice ;  
 and he calls his own sheep by their names and leads  
 them out. When he has brought out his own sheep— **4**  
 all of them—he walks at the head of them ; and the  
 sheep follow him, because they know his voice. But **5**  
 a stranger they will by no means follow, but will run  
 away from him, because they do not know the voice  
 of strangers.”

Jesus spoke to them in this figurative language, but **6**  
 they did not understand what He meant.

Again therefore Jesus said to them, **7**  
**‘The Door’** “In most solemn truth I tell you that  
**of the** I am the Door of the sheep. All who have **8**  
**Sheepfold** come before me are thieves and robbers ;  
 but the sheep would not listen to them. I am the **9**  
 Door. If any one enter by me, he will find safety,  
 and will go in and out and find pasture. The thief **10**  
 comes only to steal and kill and destroy : I have come  
 that they may have Life, and may have it in abun-  
 dance.

“I am the Good Shepherd. A good **11**  
**‘The Good** shepherd lays down his very life for the  
**Shepherd’** sheep. The hired servant—one who is **12**  
 not a shepherd and does not own the sheep—no  
 sooner sees the wolf coming than he leaves the sheep  
 and runs away ; and the wolf worries and scatters  
 them. For he is only a hired servant and cares **13**  
 nothing for the sheep.

“I am the Good Shepherd. And I know my sheep **14**  
 and my sheep know me, just as the Father knows me **15**  
 and I know the Father ; and I am laying down my  
 life for the sheep. I have also other sheep—which do **16**  
 not belong to this fold. Those also I must bring, and  
 they will listen to my voice ; and they shall become  
 one flock under one Shepherd. For this reason my **17**

Father loves me, because I am laying down my life in order to receive it back again. No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father." 18

Again there arose a division among the Jews because of these words. Many of them said, 19 20

"He is possessed by a demon and is mad. Why do you listen to him?"

Others argued, 21

"That is not the language of a demoniac : and can a demon open blind men's eyes?"

The Dedication Festival came on in Jerusalem. It was winter, and Jesus was walking in the Temple in Solomon's Portico, when the Jews gathered round Him and kept asking Him, 22 23 24

"How long do you mean to keep us in suspense? If you are the Christ, tell us so plainly."

"I have told you," answered Jesus, "and you do not believe. The deeds that I do in my Father's name—they give testimony about me. But you do not believe, because you are not my sheep. My sheep listen to my voice, and I know them, and they follow me. I give them the Life of the Ages, and they shall never, never perish, nor shall any one wrest them from my hand. What my Father has given me is more precious than all besides ; and no one is able to wrest anything from my Father's hand. I and the Father are one." 25 26 27 28 29 30

Again the Jews brought stones with which to stone Him. Jesus remonstrated with them. 31 32

"Many good deeds," He said, "have I shown you as coming from the Father ; for which of them are you going to stone me?"

"For no good deed," the Jews replied, "are we going to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God." 33

The Jews  
talk of  
killing Him

"Does it not stand written in your Law," replied 34  
 Jesus, "'I SAID, YOU ARE GODS' (Ps lxxxii. 6)? If 35  
 those to whom God's word was addressed are called  
 gods (and the Scripture cannot be annulled), how is it 36  
 that you say to one whom the Father consecrated and  
 sent into the world, 'You are blaspheming,' because  
 I said, 'I am God's Son'? If the deeds I do are not 37  
 my Father's deeds, do not believe me. But if they 38  
 are, then even if you do not believe me, at least  
 believe the deeds, that you may know and see clearly  
 that the Father is in me, and that I am in the  
 Father."

This made them once more try to arrest Him, but 39  
 He withdrew out of their power.

Then He went away again to the other 40  
**He crosses** side of the Jordan, to the place where John  
**the Jordan** had been baptizing at first; and there He  
 stayed. Large numbers of people also came to Him. 41  
 Their report was,

"John did not work any miracle, but all that John  
 said about this Teacher was true."

And many became believers in Him there. 42

Now a certain man, named Lazarus, of 1  
**The illness** Bethany, was lying ill—Bethany being the  
**of Lazarus** village of Mary and her sister Martha. (It 2  
 was the Mary who poured the perfume over the Lord  
 and wiped His feet with her hair, whose brother  
 Lazarus was ill.) So the sisters sent to Him to say, 3  
 "Master, he whom you hold dear is ill."

Jesus received the message and said, 4

"This illness is not to end in death, but is to  
 promote the glory of God, in order that the Son of  
 God may be glorified by it."

Now Jesus loved Martha, and her sister, 5  
**Jesus goes** and Lazarus. When, however, He heard 6  
**to Bethany** that Lazarus was ill, He still remained two  
 days in that same place. Then, after that, He said to 7  
 the disciples,

"Let us return to Judaea."

"Rabbi," exclaimed the disciples, "the Jews have 8

just been trying to stone you, and do you think of going back there again?"

"Are there not twelve hours in the day?" replied 9 Jesus. "If any one walks in the daytime, he does not stumble—because he sees the light of this world. But if a man walks by night, he does 10 stumble, because the light is not in him."

He said this, and afterwards He added, 11  
"Our friend Lazarus is sleeping, but I will go and wake him."

"Master," said the disciples, "if he is asleep he 12 will recover."

Now Jesus had spoken of his death, but they 13 thought He referred to the rest taken in ordinary sleep. So then He told them plainly, 14

"Lazarus is dead; and for your sakes I am glad I 15 was not there, in order that you may believe. But let us go to him."

"Let us go also," Thomas, the Twin, said to his 16 fellow disciples, "that we may die with him."

On His arrival Jesus found that Lazarus 17

**Lazarus was** had already been three days in the tomb.  
**now dead**  
**and buried** Bethany was near Jerusalem, the distance 18  
being a little less than two miles;

and a considerable number of the Jews were with 19 Martha and Mary, having come to express sympathy with them on the death of their brother. Martha, 20 however, as soon as she heard the tidings, "Jesus is coming," went to meet Him; but Mary remained sitting in the house. So Martha came and spoke to 21 Jesus.

"Master, if you had been here," she said, "my brother would not have died. And even now I know 22 that whatever you ask God for, God will give you."

"Your brother shall rise again," replied Jesus. 23

"I know," said Martha, "that he will 24  
**'The Resur-** rise again at the resurrection, on the last  
**rection and**  
**the Life'** day."

"I am the Resurrection and the Life," 25  
said Jesus; "he who believes in me, even if he has

died, he shall live ; and every one who is living and 26  
is a believer in me shall never, never die. Do you  
believe this ?”

“ Yes, Master,” she replied ; “ I thoroughly believe 27  
that you are the Christ, the Son of God, who was to  
come into the world.”

After saying this, she went and called her sister 28  
Mary privately, telling her,

“ The Rabbi is here and is asking for you.”

So she, on hearing that, rose up quickly to go to 29  
Him. Now Jesus was not yet come into the village, 30  
but was still at the place where Martha had met Him.  
So the Jews who were with Mary in the house 31  
sympathizing with her, when they saw that she had  
risen hastily and had gone out, followed her, supposing  
that she was going to the tomb to weep aloud there.

Mary then, when she came to Jesus and 32  
Lazarus saw Him, fell at His feet and exclaimed,  
brought “ Master, if you had been here, my  
back to Life brother would not have died.”

Seeing her weeping aloud and the Jews in like 33  
manner weeping who had come with her, Jesus,  
curbing the strong emotion of His spirit, though  
deeply troubled, asked them, 34

“ Where have you laid him ?”

“ Master, come and see,” was their reply.

Jesus wept. 35

“ See how dear he held him,” said the Jews. 36

But others of them asked, 37

“ Was this man who opened the blind man's eyes  
unable to prevent this man from dying ?”

Jesus, however, again restraining His strong feeling, 38  
came to the tomb. It was a cave, and a stone had  
been laid against the mouth of it.

“ Take away the stone,” said Jesus. 39

Martha, the sister of the dead man, exclaimed,

“ Master, by this time there is a foul smell ; for it is  
three days since he died.”

“ Did I not promise you,” replied Jesus, “ that if 40  
you believe, you shall see the glory of God ?”

So they removed the stone. Then Jesus lifted up 41  
His eyes and said,

"Father, I thank Thee that Thou hast heard me. 42  
I know that Thou always hearest me; but for the  
sake of the crowd standing round I have said  
this—that they may believe that Thou didst send  
me."

After speaking thus, He called out in a loud voice, 43  
"Lazarus, come out."

The dead man came out, his hands and feet 44  
wrapped in cloths, and his face wrapped round with a  
towel.

"Untie him," said Jesus, "and let him go free."

Thereupon a considerable number of the 45  
**Sympathy** Jews—namely those who had come to  
**and** Mary and had witnessed His deeds—  
**Opposition** became believers in Him; though some of 46

them went off to the Pharisees and told them what  
He had done.

Therefore the High Priests and the 47  
**Christ's** Pharisees held a meeting of the Sanhedrin.  
**Death for** "What steps are we taking?" they  
**others** asked one another; "for this man is  
**predicted**

performing a great number of miracles. If we leave 48  
him alone in this way, everybody will believe in him,  
and the Romans will come and blot out both our city  
and our nation."

But one of them, named Caiaphas, being High 49  
Priest that year, said,

"You know nothing about it. You do not reflect 50  
that it is to your interest that one man should die  
for the People rather than the whole nation  
perish."

It was not as a mere man that he thus spoke. But 51  
being High Priest that year he was inspired to declare  
that Jesus was to die for the nation, and not for the 52  
nation only, but in order to unite into one body all  
the far-scattered children of God. So from that day 53  
forward they planned and schemed in order to put  
Him to death.

Therefore Jesus no longer went about 54  
 openly among the Jews, but He left that  
 neighbourhood and went into the district  
 near the Desert, to a town called Ephraim,  
 and remained there with the disciples. The Jewish 55  
 Passover was coming near, and many from that  
 district went up to Jerusalem before the Passover,  
 to purify themselves. They therefore looked out for 56  
 Jesus, and asked one another as they stood in the  
 Temple,

“What do you think?—will he come to the Festival  
 at all?”

Now the High Priests and the Pharisees had issued 57  
 orders that if any one knew where He was, he should  
 give information, so that they might arrest Him.

Jesus, however, six days before the 1 12  
 Passover, came to Bethany, where Lazarus  
 was whom He had raised from the dead,  
 So they gave a dinner there in honour of Jesus, at 2  
 which Martha waited at table, but Lazarus was one  
 of the guests who were with Him. Availing herself 3  
 of the opportunity, Mary took a pound weight of pure  
 spikenard, very costly, and poured it over His feet,  
 and wiped His feet with her hair, so that the house  
 was filled with the fragrance of the perfume. Then 4  
 said Judas (the Iscariot, one of the Twelve—the one  
 who afterwards betrayed Jesus),

“Why was not that perfume sold for 300 shillings 5  
 and the money given to the poor?”

The reason he said this was not that he cared for 6  
 the poor, but that he was a thief, and that being in  
 charge of the money-box, he used to steal what was 7  
 put into it. But Jesus interposed.

“Do not blame her,” He said, “allow her to have  
 kept it for the time of my preparation for burial. For 8  
 the poor you always have with you, but you have  
 not me always.”

Now it became widely known among the Jews that 9  
 Jesus was there; but they came not only on His  
 account, but also in order to see Lazarus whom He



had brought back to life. The High Priests, how- 10  
 ever, consulted together to put Lazarus also to death,  
 for because of him many of the Jews left them and 11  
 became believers in Jesus.

The next day a great crowd of those 12  
 who had come to the Festival, hearing  
 that Jesus was coming to Jerusalem, took 13  
 branches of the palm trees and went out  
 to meet Him, shouting as they went,

“God save him! BLESSINGS ON HIM WHO COMES  
 IN THE NAME OF THE LORD (Ps. cxviii. 26)—even on  
 the King of Israel!”

And Jesus, having procured a young ass, sat upon 14  
 it, just as the Scripture says,

“FEAR NOT, DAUGHTER OF ZION! SEE, THY KING 15  
 IS COMING RIDING ON AN ASS’S COLT” (Zech. ix. 9).

The meaning of this His disciples did not under- 16  
 stand at the time; but after Jesus was glorified they  
 recollected that this was written about Him, and that  
 they had done this to Him. The large number of 17  
 people, however, who had been present when He  
 called Lazarus out of the tomb and brought him back  
 to life, related what they had witnessed. This was 18  
 also why the crowd came to meet Him, because they  
 had heard of His having performed that miracle.  
 The result was that the Pharisees said among 19  
 themselves,

“Observe how idle all your efforts are! The world  
 is gone after him!”

A higher  
 Life the  
 Result of  
 Death  
 Now some of those who used to come 20  
 up to worship at the Festival were Greeks.  
 They came to Philip, of Bethsaïda in 21  
 Galilee, with the request,

“Sir, we wish to see Jesus.”

Philip came and told Andrew: Andrew and Philip 22  
 told Jesus. His answer was,

“The time has come for the Son of Man to be 23  
 glorified. In most solemn truth I tell you that unless 24  
 the grain of wheat falls into the ground and dies, it  
 remains what it was—a single grain; but that if it dies,

it yields a rich harvest. He who holds his life dear, is 25  
 destroying it; and he who makes his life of no  
 account in this world shall keep it to the Life of the  
 Ages. If a man wishes to be my servant, let him 26  
 follow me; and where I am, there too shall my  
 servant be. If a man wishes to be my servant, the  
 Father will honour him. Now is my soul full of 27  
 trouble; and what shall I say? Father, save me  
 from this hour. But for this purpose I have come to  
 this hour. Father, glorify Thy name." 28

Thereupon there came a voice from the  
 A Voice from Heaven sky,  
 "I have glorified it and will also  
 glorify it again."

The crowd that stood by and heard it, said that 29  
 there had been thunder. Others said,

"An angel spoke to him."

"It is not for my sake," said Jesus, "that that voice 30  
 came, but for your sakes. Now is a judgement of 31  
 this world: now will the Prince of this world be  
 driven out. And I—if I am lifted up from the earth 32  
 —will draw all men to me."

He said this to indicate the kind of death He would 33  
 die. The crowd answered Him, 34

"We have heard out of the Law that the Christ  
 remains for ever. In what sense do you say that  
 the Son of Man must be lifted up? Who is that  
 Son of Man?"

"Yet a little while," He replied, "the light is among 35  
 you. Be faithful to the light that you have, for fear  
 darkness should overtake you; for a man who walks  
 in the dark does not know where he is going. In the 36  
 degree that you have light, believe in the Light, so that  
 you may become sons of Light."

Much Unbelief, yet many secret Disciples Jesus said this, and went away and hid  
 Himself from them. But though He had 37  
 performed such great miracles in their  
 presence, they did not believe in Him—in 38  
 order that the words of Isaiah the Prophet might be  
 fulfilled,

"LORD, WHO HAS BELIEVED OUR PREACHING ?

AND THE ARM OF THE LORD—TO WHOM HAS IT  
BEEN UNVEILED ?" (Isa. liii. 1.)

For this reason they were unable to believe— 39  
because Isaiah said again,

"HE HAS BLINDED THEIR EYES AND MADE THEIR 40  
MINDS CALLOUS,

LEST THEY SHOULD SEE WITH THEIR EYES AND  
PERCEIVE WITH THEIR MINDS,

AND SHOULD TURN,

AND I SHOULD HEAL THEM " (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His 41  
glory ; and he spoke of Him. Nevertheless even 42  
from among the Rulers many believed in Him.

But because of the Pharisees they did not avow  
their belief, for fear they should be shut out from the  
synagogue. For they loved the glory that comes 43  
from men rather than the glory that comes from  
God.

Jesus	But Jesus cried aloud,	44
and His	" He who believes in me, believes not so	
heavenly	much in me, as in Him who sent me ; and	45
Father	he who sees me sees Him who sent me.	

I have come like light into the world, in order that no 46  
one who believes in me may remain in the dark.  
And if any one hears my teachings and regards them 47  
not, I do not judge him ; for I did not come to judge  
the world, but to save the world. He who sets me at 48  
naught and does not receive my teachings is not left  
without a judge : the Message which I have spoken  
will judge him on the last day. Because I have not 49  
spoken on my own authority ; but the Father who  
sent me, Himself gave me a command what to say  
and in what words to speak. And I know that His 50  
command is the Life of the Ages. What therefore  
I speak, I speak just as the Father has bidden me."

A Lesson in Humility	Now just before the Feast of the Pass- 1 13
	over this incident took place. Jesus knew that the time had come for Him to leave this world and go to the Father ; and having loved

His own who were in the world, He loved them to the end. While supper was proceeding, the Devil 2 having by this time suggested to Judas Iscariot, the son of Simon, the thought of betraying Him, Jesus, although He knew that the Father had put everything 3 into His hands, and that He had come forth from God and was now going to God, rose from table, threw off 4 His upper garments, and took a towel and tied it round Him. Then He poured water into a basin, and pro- 5 ceeded to wash the feet of the disciples and to wipe them with the towel which He had put round Him. When He came to Simon Peter, Peter objected. 6

"Master," he said, "are you going to wash my feet?"

"What I am doing," answered Jesus, "for the 7 present you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall 8 you wash my feet."

"If I do not wash you," replied Jesus, "you have no share with me."

"Master," said Peter, "wash not only my feet, but 9 also my hands and my head."

"Any one who has lately bathed," said Jesus, "does 10 not need to wash more than his feet, but is clean all over. And you my disciples are clean, and yet this is not true of all of you."

For He knew who was betraying Him, and that 11 was why He said,

"You are not all of you clean."

So after He had washed their feet, put on His 12 garments again, and returned to the table, He said to them,

"Do you understand what I have done to you? 13 You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and 14 Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an 15 example in order that you may do what I have done to you. In most solemn truth I tell you that a servant 16

is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, 17 blessed are you if you act accordingly. I am not 18 speaking of all of you. I know whom I have chosen, but things are as they are in order that the Scripture may be fulfilled, which says, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME' (Ps. xli. 9). From this time forward I tell you things 19 before they happen, in order that when they do happen you may believe that I am He. In most 20 solemn truth I tell you that he who receives whoever I send receives me, and that he who receives me receives Him who sent me."

**The Traitor indicated** After speaking thus Jesus was troubled 21 in spirit and said with deep earnestness, "In most solemn truth I tell you that one of you will betray me."

The disciples began looking at one another, at a 22 loss to know to which of them He was referring. There was at table one of His disciples—the one 23 Jesus loved—reclining with his head on Jesus's bosom. Making a sign therefore to him, Simon Peter said, 24 "Tell us to whom he is referring."

So he, having his head on Jesus's bosom, leaned 25 back and asked,

"Master, who is it?"

"It is the one," answered Jesus, "for whom I shall 26 dip this piece of bread and to whom I shall give it."

Accordingly He dipped the piece of bread, and took it and gave it to Judas, the son of the Iscariot Simon. Then, after Judas had received the piece of bread, 27 Satan entered into him.

"Lose no time about it," said Jesus to him.

But why He said this no one else at the table 28 understood. Some, however, supposed that because 29 Judas had the money-box Jesus meant, "Buy what we require for the Festival," or that he should give something to the poor. So Judas took the piece 30 of bread and immediately went out. And it was night.

So when he was gone out, Jesus said, 31  
**The new Law—the Law of Love** “Now is the Son of Man glorified, and 32  
 God is glorified in Him. Moreover God 33  
 will glorify Him in Himself, and will 34  
 glorify Him without delay. Dear children, I am still 35  
 with you a little longer. You will seek me, but, as I 36  
 said to the Jews, ‘Where I am going you cannot 37  
 come,’ so for the present I say to you. A new com- 38  
 mandment I give you, to love one another; that as I 39  
 have loved you, you also may love one another. It is 40  
 by this that every one will know that you are my 41  
 disciples—if you love one another.”

**Peter’s Denial foretold** “Master,” inquired Simon Peter, “where 36  
 are you going?” 37  
 “Where I am going,” replied Jesus, 38  
 “you cannot be my follower now, but you 39  
 shall be later.” 40

“Master,” asked Peter again, “why cannot I 37  
 follow you now? I will lay down my life on your 38  
 behalf.” 39

“You say you will lay down your life on my 38  
 behalf!” said Jesus; “in most solemn truth I tell 39  
 you that the cock will not crow before you have three 40  
 times disowned me.” 41

**Christ’s Departure and Return** “Let not your hearts be troubled. Trust 1 14  
 in God; trust in me also. In my Father’s 2  
 house there are many resting-places. Were 3  
 it otherwise, I would have told you; for I 4  
 am going to make ready a place for you. And if I 5  
 go and make ready a place for you, I will return and 6  
 take you to be with me, that where I am you also may 7  
 be. And where I am going, you all know the way.” 8

“Master,” said Thomas, “we do not know where 5  
 you are going. In what sense do we know the 6  
 way?” 7

“I am the Way,” replied Jesus, “and the Truth 6  
 and the Life. No one comes to the Father except 7  
 through me. If you—all of you—knew me, you 8  
 would fully know my Father also. From this time 9  
 forward you know Him and have seen Him.” 10

His Union  
with the  
Father

"Master," said Philip, "cause us to see 8  
the Father : that is all we need."

"Have I been so long among you," 9

Jesus answered, "and yet you, Philip, do  
not know me? He who has seen me has seen the  
Father. How can *you* ask me, 'Cause us to see the  
Father'? Do you not believe that I am in the 10  
Father and that the Father is in me? The things  
that I tell you all I do not speak on my own  
authority : but the Father dwelling within me carries  
on His own work. Believe me, all of you, that I am 11  
in the Father and that the Father is in me ; or at  
any rate, believe me because of what I do. In most 12  
solemn truth I tell you that he who trusts in me—  
the things which I do he shall do also ; and greater  
things than these he shall do, because I am going to  
the Father. And whatever any of you ask in my 13  
name, I will do, in order that the Father may be  
glorified in the Son. If you make any request of me 14  
in my name, I will do it.

The Holy  
Spirit  
promised to  
the obedient

"If you love me, you will obey my 15  
commandments. And I will ask the 16  
Father, and He will give you another  
Advocate to be for ever with you—the  
Spirit of truth. That Spirit the world cannot receive, 17  
because it does not see Him or know Him. You  
know Him, because He remains by your side and  
is in you. I will not leave you bereaved : I am 18  
coming to you. Yet a little while and the world will 19  
see me no more, but you will see me : because I live,  
you also shall live. At that time you will know that 20  
I am in my Father, and that you are in me, and that  
I am in you. He who has my commandments and 21  
obeys them—he it is who loves me. And he who  
loves me will be loved by my Father, and I will  
love him and will clearly reveal myself to him."

Obedience  
and Love  
find God

Judas (not the Iscariot) asked, 22  
"Master, how is it that you will reveal  
yourself clearly to us and not to the  
world?"

"If any one loves me," replied Jesus, "he will 23 obey my teaching; and my Father will love him, and we will come to him and make our home with him. He who has no love for me does not obey my 24 teaching; and yet the teaching to which you are listening is not mine, but is the teaching of the Father who sent me.

**The Holy Spirit the great Teacher** "All this I have spoken to you while 25 still with you. But the Advocate, the 26 Holy Spirit whom the Father will send at my request, will teach you everything, and will bring to your memories all that I have said to you. Peace I leave with you: my own peace I 27 give to you. It is not as the world gives its greetings that I give you peace. Let not your hearts be troubled or dismayed.

**Christ's Departure to the Father** "You heard me say to you, 'I am going 28 away, and yet I am coming to you.' If you loved me, you would have rejoiced because I am going to the Father; for the Father is greater than I am. I have now told you 29 before it comes to pass, that when it has come to pass you may believe. In future I shall not talk 30 much with you, for the Prince of this world is coming. And yet in me he has nothing; but it is in 31 order that the world may know that I love the Father, and that it is in obedience to the command which the Father gave me that I thus act. Rise, let us be going."

**The True Vine and its Branches** "I am the Vine—the True Vine, and my 1 15 Father is the vine-dresser. Every branch 2 in me—if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. Already 3 you are cleansed—through the teaching which I have given you. Continue in me, and let me con- 4 tinue in you. Just as the branch cannot bear fruit of itself—that is, if it does not continue in the vine—so neither can you if you do not continue in me. I 5 am the Vine, you are the branches. He who con-



tinues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing. If 6 any one does not continue in me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.

**A close Union with Christ through Obedience** "If you continue in me and my sayings 7 continue in you, ask what you will and it shall be done for you. By this is God 8 glorified—by your bearing abundant fruit and thus being true disciples of mine. As 9 the Father has loved me, I have also loved you: continue in my love. If you obey my commands, 10 you will continue in my love, as I have obeyed my Father's commands and continue in His love.

**The Joy which will result** "These things I have spoken to you in 11 order that I may have joy in you, and that your joy may become perfect. This 12 is my commandment to you, to love one another as I have loved you. No one has greater 13 love than this—a man laying down his life for his friends. You are my friends, if you do what I 14 command you. No longer do I call you servants, 15 because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me, but it 16 is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name He may give you.

**The World will hate and persecute** "Thus I command you to love one 17 another. If the world hates you, re- 18 member that it has first had me as the fixed object of its hatred. If you belonged 19 to the world, the world would love its own property. But because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said to 20 you, 'A servant is not superior to his master.' If

they have persecuted me, they will also persecute you: if they have obeyed my teaching, they will obey yours also. But they will inflict all this suffering upon you on account of your bearing my name—because they do not know Him who sent me.

**The Guilt of sinning against Light** “If I had not come and spoken to them, they would have had no sin; but as the case stands they are without excuse for their sin. He who hates me hates my Father also. If I had not done among them, as I have, such miracles as no one else ever did, they would have had no sin; but they have in fact seen and also hated both me and my Father. But this has been so, in order that the saying may be fulfilled which stands written in their Law, ‘THEY HAVE HATED ME WITHOUT ANY REASON’ (Ps. xxxv. 19; lxi. 4).

**Inward Light and external Testimony** “When the Advocate is come whom I will send to you from the Father’s presence—the Spirit of Truth who comes forth from the Father’s presence—He will be a witness concerning me. And you also are witnesses, because you have been with me from the first.

**Excommunication and Martyrdom foretold** “These things I have spoken to you in order to clear stumbling-blocks out of your path. You will be excluded from the synagogues; nay more, the time is coming when any one who has murdered one of you will suppose he is offering service to God. And they will do these things because they have failed to recognize the Father and to discover who I am. But I have spoken these things to you in order that when the time for their accomplishment comes you may remember them, and may recollect that I told you. I did not, however, tell you all this at first, because I was still with you. But now I am returning to Him who sent me; and not one of you asks me where I am going. But grief has filled your hearts because I have said all this to you.

**The Holy  
Spirit to  
come when  
Jesus went  
away**

"Yet it is the truth that I am telling you 7  
—it is to your advantage that I go away.  
For unless I go away, the Advocate will  
not come to you; but if I go, I will send  
Him to you. And He, when He comes, 8  
will convict the world in respect of sin, of righteous-  
ness, and of judgement;—of sin, because they do not 9  
believe in me; of righteousness, because I am going 10  
to the Father, and you will no longer see me; of 11  
judgement, because the Prince of this world is  
under sentence.

**Truth, and  
our Capacity  
for  
receiving it**

"I have much more to say to you, but 12  
you are unable at present to bear the  
burden of it. But when He has come— 13  
the Spirit of Truth—He will guide you  
into all the truth. For He will not speak as Himself  
originating what He says, but all that He hears He  
will speak, and He will make known the future to  
you. He will glorify me, because He will take of 14  
what is mine and will make it known to you. Every- 15  
thing that the Father has is mine; that is why I said  
that the Spirit of Truth takes of what is mine and will  
make it known to you.

**Eternal Joy  
would follow  
brief Sorrow**

"A little while and you see me no 16  
more, and again a little while and you  
shall see me."

Some of His disciples therefore said to 17  
one another,

"What does this mean which He is telling us, 'A  
little while and you do not see me, and again a little  
while and you shall see me,' and 'Because I am going  
to the Father'?"

So they asked one another repeatedly, 18

"What can that 'little while' mean which He  
speaks of? We do not understand His words."

Jesus perceived that they wanted to ask Him, and 19  
He said,

"Is this what you are questioning one another about  
—my saying, 'A little while and you do not see me,  
and again a little while and you shall see me'? In 20

most solemn truth I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness. A woman, when she is in labour, has sorrow, because 21 her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So 22 you also now have sorrow ; but I shall see you again, and your hearts will be glad, and your gladness no one will take away from you. You will put 23 no questions to me then.

**Prayer in Christ's Name** "In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have 24 not asked for anything in my name : ask, and you shall receive, that your hearts may be filled with gladness.

**Later on He would speak more plainly** "All this I have spoken to you in 25 veiled language. The time is coming when I shall no longer speak to you in veiled language, but will tell you about the Father in plain words. At that time you will make 26 your requests in my name ; and I do not promise to ask the Father on your behalf, for the Father Himself 27 holds you dear, because you have held me dear and have believed that I came from the Father's presence. I came from the Father and have come into the world. 28 Again I am leaving the world and am going to the Father."

"Ah, now you are using plain language," said 29 His disciples, "and are uttering no figure of speech ! Now we know that you have all know- 30 ledge, and do not need to be pressed with questions. Through this we believe that you came from God."

"Do you at last believe?" replied Jesus. "Remem- 31, 32 ber that the time is coming, nay, has already come, for you all to be dispersed each to his own home and to leave me alone. And yet I am not alone, for the Father is with me.

**Concluding  
Words of  
Encourage-  
ment**

"I have spoken all this to you in order 33  
that in me you may have peace. In the  
world you have affliction. But keep up  
your courage : *I* have won the victory over  
the world."

**Christ prays  
for Himself**

When Jesus had thus spoken, He raised 1 17  
His eyes towards Heaven and said,

"Father, the hour has come. Glorify  
Thy Son that the Son may glorify Thee ; even as 2  
Thou hast given Him authority over all mankind, so  
that on all whom Thou hast given Him He may  
bestow the Life of the Ages. And in this consists the 3  
Life of the Ages—in knowing Thee the only true God  
and Jesus Christ whom Thou hast sent. I have glori- 4  
fied Thee on earth, having done perfectly the work  
which by Thine appointment has been mine to do.  
And now, Father, do Thou glorify me in Thine own 5  
presence, with the glory that I had in Thy presence  
before the world existed.

**Christ prays  
for His  
Apostles**

"I have revealed Thy perfections to the 6  
men whom Thou gavest me out of the  
world. Thine they were, and Thou gavest  
them to me, and they have obeyed Thy  
message. Now they know that whatever Thou hast 7  
given me is from Thee. For the truths which Thou 8  
didst teach me I have taught them. And they have  
received them, and have known for certain that I  
came out from Thy presence, and have believed that  
Thou didst send me.

"I am making request for them : for the world 9  
I do not make any request, but for those whom Thou  
hast given me. Because they are Thine, and every-  
thing that is mine is Thine, and everything that is  
Thine is mine ; and I am crowned with glory in 10  
them. I am now no longer in the world, but they 11  
are in the world and I am coming to Thee.

"Holy Father, keep them true to Thy name—the  
name which Thou hast given me to bear—that they  
may be one, even as we are. While I was with them 12  
I kept them true to Thy name—the name Thou hast

given me to bear—and I kept watch over them, and not one of them is lost but only he who is doomed to destruction—that the Scripture may be fulfilled.

“But now I am coming to Thee, and I speak these 13 words while I am in the world, in order that they may have my gladness within them filling their hearts. I have given them Thy Message, and the 14 world has hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask that Thou wilt remove them out of the 15 world, but that Thou wilt protect them from the Evil one. They do not belong to the world, just as I 16 do not belong to the world. Make them holy in the 17 truth: Thy Message is truth. Just as Thou didst 18 send me into the world, I also have sent them; and on their behalf I consecrate myself, in order 19 that they may become perfectly consecrated in truth.

Christ prays  
for His  
future  
Followers

“Nor is it for them alone that I make 20 request. It is also for those who trust in me through their teaching; that they may all 21 be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me. And 22 the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in 23 them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.

“Father, those whom Thou hast given me—I 24 desire that where I am they also may be with me, that they may see the glory—my glory—my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world. And, right- 25 eous Father, though the world has failed to recognize Thee, I have known Thee, and these have perceived that Thou didst send me. And I have made known 26 Thy name to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them.”

Judas  
brings  
armed Men

After offering this prayer Jesus went out **1 18**  
with His disciples to a place on the further  
side of the Ravine of the Cedars, where  
there was a garden which He entered—

Himself and His disciples. Now Judas also, who at **2**  
that very time was betraying Him, knew the place, for  
Jesus had often resorted there with His disciples. So **3**  
Judas, followed by the battalion and by a detachment  
of the Temple police sent by the High Priests and  
Pharisees, came there with torches and lamps and  
weapons. Jesus therefore, knowing all that was **4**  
about to befall Him, went out to meet them.

"Who are you looking for?" He asked them.

"For Jesus the Nazarene," was the answer. **5**

"I am he," He replied.

(Now Judas who was betraying Him was also  
standing with them.) As soon then as He said to **6**  
them, "I am he," they went backwards and fell  
to the ground. Again therefore He asked them, **7**

"Who are you looking for?"

"For Jesus the Nazarene," they said.

"I have told you," replied Jesus, "that I am he. **8**  
If therefore you are looking for me, let these my  
disciples go their way."

He made this request in order that the words He **9**  
had spoken might be fulfilled,

"As for those whom Thou hast given me, I have not  
lost one."

Simon Peter, however, having a sword, **10**  
**Peter's rash**  
**Act** drew it, and, aiming at the High Priest's  
servant, cut off his right ear. The ser-  
vant's name was Malchus. Jesus therefore said to **11**  
Peter,

"Put back your sword. Shall I refuse to drink the  
cup of sorrow which the Father has given me to  
drink?"

Jesus  
arrested  
and taken  
to Annas

So the battalion and their tribune and **12**  
the Jewish police closed in, and took Jesus  
and bound Him. They then brought Him **13**  
to Annas first; for Annas was the father-



in-law of Caiaphas who was High Priest that year. (It was this Caiaphas who had advised the Jews, 14 saying,

"It is to your interest that one man should die for the People.")

**Peter  
disowns  
his Master**

Meanwhile Simon Peter was following 15 Jesus, and so also was another disciple. The latter was known to the High Priest, and went in with Jesus into the court of the High Priest's palace. But Peter remained 16 standing outside the door, till the disciple who was acquainted with the High Priest came out and induced the portress to let Peter in. This led the girl, 17 the portress, to ask Peter,

"Are you also one of this man's disciples?"

"No, I am not," he replied.

Now because it was cold the servants and the 18 police had lighted a charcoal fire, and were standing and warming themselves; and Peter too remained with them, standing and warming himself.

**Annas  
questions  
Jesus**

So the High Priest questioned Jesus 19 about His disciples and His teaching. "As for me," replied Jesus, "I have 20 spoken openly to the world. I have continually taught in some synagogue or in the Temple where all the Jews are wont to assemble, and I have said nothing in secret. Why do you question 21 me? Question those who heard what it was I said to them: these witnesses here know what I said."

Upon His saying this, one of the officers standing 22 by struck Him with his open hand, asking Him as he did so,

"Is that the way you answer the High Priest?"

"If I have spoken wrongly," replied Jesus, "bear 23 witness to it as wrong; but if rightly, why that blow?"

So Annas sent Him bound to Caiaphas the High 24 Priest.



**Peter again disowns his Master** But Simon Peter remained standing 25  
and warming himself, and this led to their  
asking him,

“Are you also one of his disciples?”

He denied it, and said,

“No, I am not.”

One of the High Priest’s servants, a relative of the 26  
man whose ear Peter had cut off, said,

“Did I not see you in the garden with him?”

Once more Peter denied it, and immediately a cock 27  
crowed.

**Christ taken before the Roman Governor** So they brought Jesus from Caiaphas’s 28  
house to the Praetorium. It was the early  
morning, and they would not enter the  
Praetorium themselves for fear of defile-  
ment, and in order that they might be able to eat the  
Passover. Accordingly Pilate came out to them and 29  
inquired,

“What accusation have you to bring against this  
man?”

“If the man were not a criminal,” they replied, 30  
“we would not have handed him over to you.”

“Take him yourselves,” said Pilate, “and judge 31  
him by your Law.”

“We have no power,” replied the Jews, “to put any  
man to death.”

They said this that the words might be fulfilled in 32  
which Jesus predicted the kind of death He was to  
die.

**Pilate questions Him** Re-entering the Praetorium, therefore, 33  
Pilate called Jesus and asked Him,

“Are you the King of the Jews?”

“Do you say this of yourself, or have 34  
others told it you about me?” replied Jesus.

“Am I a Jew?” exclaimed Pilate; “it is your own 35  
nation and the High Priests who have handed you  
over to me. What have you done?”

“My kingdom,” replied Jesus, “does not belong to 36  
this world. If my kingdom did belong to this world,  
my subjects would have resolutely fought to save me

from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin."

"So then *you* are a king!" rejoined Pilate. 37

"Yes," said Jesus, "you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice."

"What is truth?" said Pilate. 38

**Pilate willing to release Him** But no sooner had he spoken the words than he went out again to the Jews and told them,

"I find no crime in him. But you have a custom 39 that I should release one prisoner to you at the Pass-over. So shall I release to you the King of the Jews?"

With a roar of voices they again cried out, saying, 40

"Not this man, but Barabbas!"

Now Barabbas was a robber.

**Jesus scourged and mocked** Then Pilate took Jesus and scourged 1 Him. And the soldiers, twisting twigs of 2 thorn into a wreath, put it on His head, and threw round Him a crimson cloak. Then they began to march up to Him, saying in a 3 mocking voice,

"Hail, King of the Jews!"

And they struck Him with the palms of their hands.

**Pilate pronounces Him innocent** Once more Pilate came out and said to 4 the Jews, "See, I am bringing him out to you to let you clearly understand that I find no crime 5 in him."

So Jesus came out, wearing the wreath of thorns 5 and the crimson cloak. And Pilate said to them,

"See, there is the man."

As soon then as the High Priests and the officers 6 saw Him, they shouted,

"To the cross! To the cross!"

"Take him yourselves and crucify him," said Pilate; "for I, at any rate, find no crime in him."

"We," replied the Jews, "have a Law, and in 7

accordance with that Law he ought to die, for having claimed to be the Son of God."

He again questions Him More alarmed than ever, Pilate no 8 sooner heard these words than he re- 9 entered the Praetorium and began to question Jesus.

"What is your origin?" he asked.

But Jesus gave him no answer

"Do you refuse to speak even to me?" asked 10 Pilate; "do you not know that I have it in my power either to release you or to crucify you?"

"You would have had no power whatever over 11 me," replied Jesus, "had it not been granted you from above. On that account he who has delivered me up to you is more guilty than you are."

He passes Sentence of Death Upon receiving this answer, Pilate was 12 for releasing Him. But the Jews kept shouting,

"If you release this man, you are no friend of Caesar's. Every one who sets himself up as king declares himself a rebel against Caesar."

On hearing this, Pilate brought Jesus out, and sat 13 down on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day 14 of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews,

"There is your king!"

This caused a storm of outcries, 15

"Away with him! Away with him! Crucify him!"

"Am I to crucify your king?" Pilate asked.

"We have no king, except Caesar," answered the High Priests.

Then Pilate gave Him up to them to be crucified. 16

Accordingly they took Jesus; and He went out 17

Jesus is taken to Golgotha and crucified carrying His own cross, to the place called Skull-place—or, in Hebrew, Golgotha—where they nailed Him to a cross, and two 18 others at the same time, one on each side and Jesus in the middle. And Pilate wrote 19

a notice and had it fastened to the top of the cross. It ran thus :

### JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place 20  
where Jesus was crucified was near the city, and the  
notice was in three languages—Hebrew, Latin, and  
Greek. This led the Jewish High Priests to remon- 21  
strate with Pilate.

"You should not write 'The King of the Jews,'" they said, "but that he claimed to be King of the Jews."

"What I have written I have written," was Pilate's 22  
answer.

So the soldiers, as soon as they had 23  
**The Soldiers** crucified Jesus, took His garments, includ-  
**take His** ing His tunic, and divided them into four  
**Clothes** parts—one part for each soldier. The  
tunic was without seam, woven from the top in one  
piece. So they said to one another, 24

"Do not let us tear it. Let us draw lots for it."

This happened that the Scripture might be fulfilled  
which says,

"THEY SHARED MY GARMENTS AMONG THEM, AND  
DREW LOTS FOR MY CLOTHING" (Ps. xxii. 18).

That was just what the soldiers did.

Now standing close to the cross of Jesus 25  
**Mary and** were His mother and His mother's sister,  
**John** Mary the wife of Clopas, and Mary of  
Magdala. So Jesus, seeing His mother, and seeing 26  
the disciple whom He loved standing near, said to  
His mother,

"Behold, your son !"

Then He said to the disciple, 27

"Behold, your mother !"

And from that time the disciple received her into  
his own home.

**Jesus dies** After this, Jesus, knowing that every- 28  
thing was now brought to an end, said—  
that the Scripture might be fulfilled (Ps. lxix. 21),

"I am thirsty."

There was a jar of wine standing there. With 29  
this wine they filled a sponge, put it on the end of a  
stalk of hyssop, and lifted it to His mouth. As soon 30  
as Jesus had taken the wine, He said,

"It is finished."

And then, bowing His head, He yielded up His  
spirit.

Meanwhile the Jews, because it was the 31  
**His Body** day of Preparation for the Passover, and  
**pierced** in order that the bodies might not remain  
on the crosses during the Sabbath (for that Sabbath  
was one of special solemnity), requested Pilate to  
have the legs of the dying men broken, and the  
bodies removed. Accordingly the soldiers came and 32  
broke the legs of the first man, and also of the other  
who had been crucified with Jesus. Then they came 33  
to Jesus Himself: but when they saw that He was  
already dead, they refrained from breaking His legs.  
One of the soldiers, however, made a thrust at His 34  
side with a lance, and immediately blood and water  
flowed out. This statement is the testimony of an 35  
eye-witness, and it is true. He knows that he is  
telling the truth—in order that you also may believe.  
For all this took place that the Scripture might be 36  
fulfilled which declares,

"NOT ONE OF HIS BONES SHALL BE BROKEN" (Exod.  
xii. 46; Ps. xxxiv. 20).

And again another Scripture says, 37  
"THEY SHALL LOOK ON HIM WHOM THEY HAVE  
PIERCED" (Zech. xii. 10).

After this, Joseph of Arimathaea, who 38  
**Joseph and** was a disciple of Jesus, but for fear of the  
**Nicodemus** Jews a secret disciple, asked Pilate's per-  
**bury it** mission to carry away the body of Jesus;  
and Pilate gave him leave. So he came and removed  
the body. Nicodemus too—he who at first had visited 39  
Jesus by night—came bringing a mixture of myrrh  
and aloes, in weight about seventy or eighty pounds.  
Taking down the body they wrapped it in linen cloths 40

along with the spices, in accordance with the Jewish mode of preparing for burial. There was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

**The Tomb found empty** On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran, as fast as she could, to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them,

“They have taken the Master out of the tomb, and we do not know where they have put Him.”

Peter and the other disciple started at once to go to the tomb, both of them running, but the other disciple ran faster than Peter and reached it before he did. Stooping and looking in, he saw the linen cloths lying there on the ground, but he did not go in. Simon Peter, however, also came, following him, and entered the tomb. There on the ground he saw the cloths; and the towel, which had been placed over the face of Jesus, not lying with the cloths, but folded up and put by itself. Then the other disciple, who had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the inspired teaching, that He must rise again from among the dead (Ps. xvi. 10). Then they went away and returned home.

**Mary sees two Angels** Meanwhile Mary remained standing near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and saw two angels clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had been. They spoke to her,

“Why are you weeping?” they asked.

“Because,” she replied, “they have taken away my

Lord, and I do not know where they have put him."

**Mary talks with Jesus** While she was speaking, she turned round and saw Jesus standing there, but did not recognize Him. 14

"Why are you weeping?" He asked; "who are you looking for?" 15

She, supposing that He was the gardener, replied, "Sir, if you have carried him away, tell me where you have put him, and I will remove him."

"Mary!" said Jesus. 16

She turned to Him,

"Rabboni!" she cried in Hebrew: the word means 'Teacher!'

"Do not cling to me," said Jesus, "for I have not yet ascended to the Father. But take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.'"

Mary of Magdala came and brought word to the disciples. 18

"I have seen the Master," she said.

And she told them that He had said these things to her.

**Jesus appears to His Brethren** On that same first day of the week, when it was evening and, for fear of the Jews, the doors of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them, 19

"Peace be to you!"

Having said this He showed them His hands and also His side; and the disciples were filled with joy at seeing the Master. A second time, therefore, He said to them, 20

"Peace be to you! As the Father sent me, I also now send you." 21

Having said this He breathed upon them and said,

"Receive the Holy Spirit. If you remit the sins of any persons, they remain remitted to them. If you bind fast the sins of any, they remain bound." 23

Thomas, one of the twelve—surnamed **24**  
**Thomas, who** ‘the Twin’—was not among them when  
**was absent,**  
**sceptical** Jesus came. So the rest of the disciples **25**  
 told him,

“We have seen the Master!”

His reply was,

“Unless I see in his hands the wounds made by  
 the nails and put my finger into the wound, and put  
 my hand into his side, I will never believe it.”

A week later the disciples were again **26**  
**Jesus ap-** in the house, and Thomas was with them,  
**pears again,**  
**Thomas wor-** when Jesus came—though the doors were  
**ships Him** locked—and stood in their midst, and said,  
 “Peace be to you.”

Then He said to Thomas, **27**

“Bring your finger here and feel my hands; bring  
 your hand and put it into my side; and do not be  
 ready to disbelieve but to believe.”

“My Lord and my God!” replied Thomas. **28**

“Because you have seen me,” replied Jesus, “you **29**  
 have believed. Blessed are those who have not seen  
 and yet have believed.”

There were also a great number of **30**  
**The Object** other signs which Jesus performed in the  
**of the fourth** presence of the disciples, which are not  
**Gospel** recorded in this book. But these have **31**  
 been recorded in order that you may believe that He  
 is the Christ, the Son of God, and that, through  
 believing, you may have Life through His name.

After this, Jesus again showed Himself **1**  
**Jesus at the** to the disciples. It was at the Lake of  
**Sea of** Tiberias. The circumstances were as  
**Galilee** follows.

Simon Peter was with Thomas, called **2**  
**The Draught** the Twin, Nathanael of Cana in Galilee,  
**of Fish** the sons of Zabdi, and two others of the  
 Master’s disciples. Simon Peter said to them, **3**

“I am going fishing.”

“We will go too,” said they.

So they set out and went on board their boat; but



they caught nothing that night. When, however, day 4  
was now dawning, Jesus stood on the beach, though  
the disciples did not know that it was Jesus. He 5  
called to them.

"Children," He said, "have you any food there?"

"No," they answered.

"Throw the net in on the right hand side," He 6  
said, "and you will find fish."

So they threw the net in, and now they could  
scarcely drag it along for the quantity of fish. This 7  
made the disciple whom Jesus loved say to Peter,  
"It is the Master."

Simon Peter therefore, when he heard the words,  
"It is the Master," drew on his fisherman's shirt—  
for he had not been wearing it—put on his girdle,  
and sprang into the water. But the rest of the 8  
disciples came in the small boat (for they were not  
far from land—only about a hundred yards off),  
dragging the net full of fish.

As soon as they landed, they saw a 9  
**A Meal of** charcoal fire burning there, with fish  
**Bread and** broiling on it, and bread close by. Jesus 10  
**Fish** told them to fetch some of the fish which  
they had just caught. So Simon Peter went on board 11  
the boat and drew the net ashore full of large fish, 153  
in number; and yet, although there were so many,  
the net had not broken.

"Come this way and have breakfast," said 12  
Jesus.

But not one of the disciples ventured to question  
Him as to who He was, for they felt sure that it was  
the Master. Then Jesus came and took the bread 13  
and gave them some, and the fish in the same way.  
This was now the third occasion on which Jesus 14  
showed Himself to the disciples after He had risen  
from among the dead.

When they had finished breakfast, Jesus 15  
asked Simon Peter,

**Jesus tests**  
**Peter's Love**  
**for Him** "Simon, son of John, do you love me  
more than these others do?"

"Yes, Master," was his answer ; " you know that you are dear to me."

"Then feed my lambs," replied Jesus.

Again a second time He asked him,

"Simon, son of John, do you love me?"

"Yes, Master," he said, " you know that you are dear to me."

"Then be a shepherd to my sheep," He said.

A third time Jesus put the question :

"Simon, son of John, am I dear to you?"

It grieved Peter that Jesus asked him the third time,

"Am I dear to you?"

"Master," he replied, " you know everything, you can see that you are dear to me."

"Then feed my much-loved sheep," said Jesus.

"In most solemn truth I tell you that whereas, when you were young, you used to put on your girdle and walk whichever way you chose, when you have grown old you will stretch out your arms and some one else will put a girdle round you and carry you where you have no wish to go."

This He said to indicate the kind of death by which that disciple would bring glory to God ; and after speaking thus He said to him,

"Follow me."

**John and the Return of Jesus** Peter turned round and noticed the disciple whom Jesus loved following—the one who at the supper had leaned back on his breast and had asked,

"Master, who is it that is betraying you?"

On seeing him, Peter asked Jesus,

"And, Master, what about him?"

"If I desire him to remain till I come," replied Jesus, " what concern is that of yours? You, yourself, must follow me."

Hence the report spread among the brethren that that disciple would never die. Yet Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, what concern is that of yours?"

The Testi-  
mony of an  
Eye Witness

That is the disciple who gives his 24  
testimony as to these matters, and has  
written this history; and we know that  
his testimony is true. But there are also 25  
many other things which Jesus did—so vast a number  
indeed that if they were all described in detail, I  
suppose that the world itself could not contain the  
books that would have to be written.

*Chapman 1-8 Wilson*  
*VI - IX 31* .. *Judea & Samaria*  
*IX 32 - end* .. *to all the world.*

## THE ACTS OF THE APOSTLES

### Introduction

**The risen  
Jesus seen  
for six  
Weeks**

My former narrative, Theophilus, dealt 1  
 with all that Jesus did and taught as a  
 beginning, down to the day on which, after 2  
 giving instructions through the Holy Spirit  
 to the Apostles whom He had chosen, He was taken  
 up to Heaven. He had also, after He suffered, shown 3  
 Himself alive to them with many sure proofs, appearing  
 to them at intervals during forty days, and speaking of  
 the Kingdom of God. And while in their company He 4  
 charged them not to leave Jerusalem, but to wait for  
 the Father's promised gift.

"This you have heard of," He said, "from me. 5  
 For John indeed baptized with water, but before many  
 days have passed you shall be baptized with the Holy  
 Spirit."

Once when they were with Him, they asked Him, 6  
 "Master, is this the time at which you are about to  
 restore the kingdom for Israel?"

"It is not for you," He replied, "to know times or 7  
 epochs which the Father has reserved within His own  
 authority; and yet you will receive power when the 8  
 Holy Spirit has come upon you, and you will be my  
witnesses in Jerusalem and in all Judea and Samaria  
and to the remotest parts of the earth."

**Christ taken  
up into  
Heaven**

When He had said this, and while they 9  
 were looking at Him, He was carried up,  
 and a cloud closing beneath Him hid Him  
 from their sight. But, while they stood 10  
 intently gazing into the sky as He went, suddenly  
 there were two men in white garments standing by 11  
 them, who said,

"Galilaeans, why stand looking into the sky? This

same Jesus who has been taken up from you into Heaven will come in just the same way as you have seen Him going into Heaven."

### *The Church in Jerusalem*

**The Apostles  
meet in  
Jerusalem  
for Prayer**

Then they returned to Jerusalem from 12  
the mountain called the Oliveyard, which  
is near Jerusalem, about a mile off. They 13  
entered the city, and they went up to the  
upper room which was now their fixed place for  
meeting. Their names were Peter and John, James  
and Andrew, Philip and Thomas, Bartholomew and  
Matthew, James the son of Alphaeus, Simon the  
Zealot, and Judas the brother of James. All of these 14  
with one mind continued earnest in prayer, together  
with some women, and Mary the mother of Jesus, and  
His brothers.

**Peter's  
Speech**

It was on one of these days that Peter 15  
stood up in the midst of the brethren—the  
entire number of persons present being  
about 120—and said,

"Brethren, it was necessary that the Scripture 16  
should be fulfilled—the prediction, I mean, which the  
Holy Spirit uttered by the lips of David, about Judas,  
who acted as guide to those who arrested Jesus. For 17  
Judas was reckoned as one of our number, and a share  
in this ministry was allotted to him."

(Now having bought a piece of ground with the 18  
money paid him for his wickedness he fell there with  
his face downwards, and, his body bursting open, he  
became disembowelled. This fact became widely 19  
known to the people of Jerusalem, so that the place  
received the name, in their language, of Achel-damach,  
which means 'The Field of Blood.')

"For it is written in the Book of Psalms, 20

"LET HIS ENCAMPMENT BE DESOLATE :

LET THERE BE NO ONE TO DWELL THERE'

(Ps. lxi. 25) ;

and

" 'HIS WORK LET ANOTHER TAKE UP' (Ps. cix. 8).

"It is necessary, therefore, that of the men who 21  
have been with us all the time that the Lord Jesus went  
in and out among us—beginning from His baptism by 22  
John down to the day on which He was taken up  
again from us into Heaven—one should be appointed  
to become a witness with us as to His resurrection."

**Matthias** So two names were proposed, Joseph 23  
**selected in** called Bar-Sabbas—and surnamed Justus  
**Place of** —and Matthias. And the brethren prayed, 24  
**Judas** — saying,

"Thou, Lord, who knowest the hearts of all, show 25  
clearly which of these two Thou hast chosen to  
occupy the place in this ministry and Apostleship  
from which Judas through transgression fell, in order  
to go to his own place."

Then they drew lots between them. The lot fell 26  
on Matthias, and a place among the eleven Apostles  
was voted to him.

**The Out-** At length, on the day of the Harvest 1  
**pouring of** Festival, they had all met in one place ;  
**the Holy** when suddenly there came from the sky a 2  
**Spirit** sound as of a strong rushing blast of wind.

This filled the whole house where they were sitting ;  
and they saw tongues of what looked like fire dis- 3  
tributing themselves over the assembly, and on the  
head of each person a tongue alighted. They were 4  
all filled with the Holy Spirit, and began to speak in  
foreign languages according as the Spirit gave them  
words to utter.

**The Gift of** Now there were Jews residing in Jeru- 5  
**Tongues'** salem, devout men from every part of the  
world. So when this noise was heard, 6  
they came crowding together, and were amazed  
because every one heard his own language spoken.  
They were beside themselves with wonder, and 7  
exclaimed,

"Are not all these speakers Galilaeans ? How then 8  
does each of us hear his own native language spoken  
by them ? Some of us are Parthians, Medes, Elam- 9  
ites. Some are inhabitants of Mesopotamia, of

Judaea or Cappadocia, of Pontus or the Asian Province, of Phrygia or Pamphylia, of Egypt or of the 10 parts of Africa towards Cyrene. Others are visitors from Rome—being either Jews or converts from heathenism—and others are Cretans or Arabians. 11 Yet we all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done."

They were all astounded and bewildered, and asked 12 one another,

"What can this mean?"

But others, scornfully jeering, said, 13

"They are brim-full of sweet wine."

Peter, however, together with the 14  
**Peter's** Eleven, stood up and addressed them in a  
**Speech** loud voice.

"Men of Judaea, and all you inhabitants of Jerusalem," he said, "be in no uncertainty about this matter but pay attention to what I say. For this 15  
 is not intoxication, as you suppose, it  
**These** being only the third hour of the day. But 16  
**Marvels the** that which was predicted through the  
**Fulfilment** of Prophecy Prophet Joel has happened:

" 'AND IT SHALL COME TO PASS IN THE LAST DAYS, 17

GOD SAYS,

THAT I WILL POUR OUT MY SPIRIT UPON ALL  
 MANKIND ;

AND YOUR SONS AND YOUR DAUGHTERS SHALL  
 PROPHECY,

AND YOUR YOUNG MEN SHALL SEE VISIONS,

AND YOUR OLD MEN SHALL HAVE DREAMS ;

AND EVEN UPON MY BONDSERVANTS, BOTH MEN 18  
 AND WOMEN,

AT THAT TIME, I WILL POUR OUT MY SPIRIT, AND  
 THEY SHALL PROPHECY.

I WILL DISPLAY MARVELS IN THE SKY ABOVE. 19

AND SIGNS ON THE EARTH BELOW,

BLOOD AND FIRE, AND PILLARS OF SMOKE.

THE SUN SHALL BE TURNED INTO DARKNESS 20

AND THE MOON INTO BLOOD,

TO USHER IN THE DAY OF THE LORD—

THAT GREAT AND ILLUSTRIOUS DAY ;

AND EVERY ONE WHO CALLS ON THE NAME 21  
OF THE LORD SHALL BE SAVED'

(Joel ii. 28-32).

The Resur-  
rection of  
Jesus of  
Nazareth

"Listen, Israelites, to what I say. Jesus, 22  
the Nazarene, a man accredited to you  
from God by miracles and marvels and  
signs which God did among you through  
Him, as you yourselves know, Him—delivered up 23  
through God's settled purpose and foreknowledge  
—you by the hands of Gentiles have nailed to a  
cross and have put to death. But God has raised 24  
Him to life, having terminated the throes of death,  
for, in fact, it was not possible for Him to be held  
fast by death. For David says in reference to 25  
Him,

"I CONSTANTLY FIXED MY EYES UPON THE LORD,  
BECAUSE HE IS AT MY RIGHT HAND IN ORDER  
THAT I MAY CONTINUE UNSHAKEN.

FOR THIS REASON MY HEART IS GLAD AND MY 26  
TONGUE EXULTS.

MY BODY ALSO SHALL REST IN HOPE.

FOR THOU WILT NOT LEAVE ME IN THE UNSEEN 27  
WORLD FORSAKEN,

NOR GIVE UP THY HOLY ONE TO UNDERGO  
DECAY.

THOU HAST MADE KNOWN TO ME THE WAYS OF 28  
LIFE :

THOU WILT FILL ME WITH GLADNESS IN THY  
PRESENCE'

(Ps. xvi. 8-11).

"As to the patriarch David, I need hardly remind 29  
you, brethren, that he died and was buried, and that  
we still have his tomb among us. Being a Prophet, 30  
however, and knowing that God had solemnly sworn  
to him to seat a descendant of his upon his throne  
(Ps. cxxxii. 11), with prophetic foresight he spoke of 31  
the resurrection of the Christ, to the effect that He  
was not left forsaken in the Unseen World, nor did



His body undergo decay (Ps. xvi. 10). This Jesus, 32  
God has raised to life—a fact to which all of us  
testify.

**The promised Holy Spirit** “Being therefore lifted high by the 33  
mighty hand of God, He has received from  
the Father the promised Holy Spirit and  
has poured out this which you see and  
hear. For David did not ascend into Heaven, but he 34  
says himself,

“THE LORD SAID TO MY LORD,  
SIT AT MY RIGHT HAND

UNTIL I MAKE THY FOES A FOOTSTOOL UNDER 35  
THY FEET’ (Ps. cx. 1).

“Therefore let the whole House of Israel know 36  
beyond all doubt that God has made Him both LORD  
and CHRIST—this Jesus whom you crucified.”

**3,000 new  
Adherents  
gained**

Stung to the heart by these words, they 37  
said to Peter and the rest of the Apostles,

“Brethren, what are we to do?”

“Repent,” replied Peter, “and be bap- 38  
tized, every one of you, in the name of Jesus Christ,  
with a view to the remission of your sins, and you  
shall receive the gift of the Holy Spirit. For to you 39  
belongs the promise, and to your children, and to all  
who are far off, whoever the Lord our God may  
call.”

And with many more appeals he solemnly warned 40  
and entreated them, saying,

“Escape from this crooked generation.”

Those, therefore, who joyfully welcomed his Mes- 41  
sage were baptized; and on that one day about three  
thousand persons were added to them; and they were 42  
constant in listening to the teaching of the Apostles  
and in their attendance at the Communion, that is, the  
Breaking of the Bread, and at prayer.

**The daily Life of the Church** Fear came upon every one, and many 43  
marvels and signs were done by the  
Apostles. And all the believers kept to- 44  
gether, and had everything in common.

They sold their lands and other property, and dis- 45

tributed the proceeds among all, according to every one's necessities. And, day by day, attending constantly in the Temple with one accord, and breaking bread in private houses, they took their meals with great happiness and single-heartedness, praising God and being regarded with favour by all the people. Also, day by day, the Lord added to their number those whom He was saving.

**A lame  
Beggar  
cured**

One day Peter and John were going up to the Temple for the hour of prayer—the ninth hour—and, just then, some men were carrying there one who had been lame from his birth, whom they were wont to place every day close to the Beautiful Gate (as it was called) of the Temple, for him to beg from the people as they went in. Seeing Peter and John about to go into the Temple, he asked them for alms. Peter fixing his eyes on him, as John did also, said,

“Look at us.”

So he looked and waited, expecting to receive something from them.

“I have no silver or gold,” Peter said, “but what I have, I give you. In the name of Jesus Christ, the Nazarene—walk!”

Then taking his hand Peter lifted him up, and immediately his feet and ankles were strengthened. Leaping up, he stood upright and began to walk, and went into the Temple with them, walking, leaping, and praising God. All the people saw him walking and praising God; and recognizing him as the man who used to sit at the Beautiful Gate of the Temple asking for alms, they were filled with awe and amazement at what had happened to him.

**Peter's  
Speech. This  
Miracle the  
Work of  
Christ**

While he still clung to Peter and John, the people, awe-struck, ran up crowding round them in what was known as Solomon's Portico. Peter, seeing this, spoke to the people.

“Israelites,” he said, “why do you wonder at this man? Or why gaze at us, as though by any power

or piety of our own we had enabled him to walk ?  
 The God of Abraham, Isaac, and Jacob, the God of 13  
 our forefathers, has conferred this honour on His  
 Servant Jesus, whom you delivered up and disowned  
 in the presence of Pilate, when he had decided to let  
 Him go. Yes, you disowned the holy and righteous 14  
 One, and asked as a favour the release of a murderer.  
 The Prince of Life you put to death ; but God has 15  
 raised Him from the dead, and we are witnesses as to  
 that. It is His name—faith in that name being the 16  
 condition—which has strengthened this man whom  
 you behold and know ; and the faith which He has  
 given has made this man sound and strong again, as  
 you can all see.

**An Appeal  
 for Faith and  
 Obedience**

“ And now, brethren, I know that it was 17  
 in ignorance that you did it, as was the  
 case with your rulers also. But in this 18  
 way God has fulfilled the declarations He  
 made through all the Prophets, that His Christ would  
 suffer. Repent, therefore, and reform your lives, so 19  
 that the record of your sins may be cancelled, and  
 that there may come seasons of revival from the Lord,  
 and that He may send the Christ appointed before- 20  
 hand for you—even Jesus. Heaven must receive 21  
 Him until those times of which God has spoken from  
 the earliest ages through the lips of His holy  
 Prophets—the times of the reconstitution of all things.  
 Moses declared, 22

“ ‘ THE LORD YOUR GOD WILL RAISE UP A PROPHET  
 FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS  
 RAISED ME. IN ALL THAT HE SAYS TO YOU, YOU MUST  
 LISTEN TO HIM. AND EVERY ONE, WITHOUT EXCEP- 23  
 TION, WHO REFUSES TO LISTEN TO THAT PROPHET  
 SHALL BE UTTERLY DESTROYED FROM AMONG THE  
 PEOPLE ’ (Deut. xviii. 15–19 ; Lev. xxiii. 29). Yes, 24  
 and all the Prophets, from Samuel onwards—all who  
 have spoken—have also announced the coming of  
 this present time.

“ You are the heirs of the Prophets, and of the 25  
 Covenant which God made with your forefathers

when He said to Abraham, 'AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED' (Gen. xii. 3 ; xxii. 18). It is to you first 26 that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from your wickedness."

**Arrest of  
Peter  
and John**

While they were saying this to the 1 4 people, the Priests, the Commander of the Temple Guard, and the Sadducees came 2 upon them, highly incensed at their teaching the people and proclaiming in the case of Jesus the Resurrection from among the dead. They arrested 3 the two Apostles and lodged them in custody till the next day ; for it was already evening. But many of 4 those who had listened to their preaching believed ; and the number of the adult men had now grown to be about 5,000.

**Their Trial  
and Defence**

The next day a meeting was held in 5 Jerusalem of their Rulers, Elders, and 6 Scribes, with Annas the High Priest, Caiaphas, John, Alexander, and the other members of the high-priestly family. So they made the 7 Apostles stand in the centre, and demanded of them, "By what power or in what name have you done this ?"

Then Peter was filled with the Holy Spirit, and he 8 replied,

"Rulers and Elders of the people, if we to-day are 9 under examination concerning the benefit conferred on a man helplessly lame, as to how this man has been cured ; be it known to you all, and to all the 10 people of Israel, that through the name of Jesus the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—through that name this man stands here before you in perfect health. This Jesus is THE STONE TREATED WITH 11 CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no 12 other is the great salvation to be found ; for, in fact, there is no second name under Heaven that has been

given among men through which we are to be saved."

**The two  
Apostles  
released**

As they looked on Peter and John so 13  
fearlessly outspoken—and also discovered  
that they were illiterate persons, untrained  
in the schools—they were surprised ; and  
now they recognized them as having been with Jesus.  
And seeing the man standing with them—the man 14  
who had been cured—they had no reply to make. So 15  
they ordered them to withdraw from the Sanhedrin  
while they conferred among themselves.

"What are we to do with these men?" they asked 16  
one another ; "for the fact that a remarkable miracle  
has been performed by them is well known to  
every one in Jerusalem, and we cannot deny it.  
But to prevent the matter spreading any further 17  
among the people, let us stop them by threats from  
speaking in future in this name to any one whatever."

So they recalled the Apostles, and ordered them 18  
altogether to give up speaking or teaching in the name  
of Jesus. But Peter and John replied, 19

"Judge whether it is right in God's sight to listen  
to you instead of listening to God. As for us, what 20  
we have seen and heard we cannot help speaking  
about."

The Court added further threats and then let them 21  
go, being quite unable to find any way of punishing  
them on account of the people, because all gave God  
the glory for the thing that had happened. For the 22  
man was over forty years of age on whom this miracle  
of restoration to health had been performed.

**The Church  
prays for  
Courage** After their release the two Apostles 23  
went to their friends, and told them all  
that the High Priests and Elders had said.

And they, upon hearing the story, all lifted 24  
up their voices to God and said,

"O Sovereign Lord, it is Thou who didst make  
Heaven and earth and sea, and all that is in them, and 25  
didst say through the Holy Spirit by the lips of our  
forefather David, Thy servant,

“ ‘WHY HAVE THE NATIONS STAMPED AND RAGED,  
AND THE PEOPLES FORMED FUTILE PLANS?  
THE KINGS OF THE EARTH CAME NEAR, 26  
AND THE RULERS ASSEMBLED TOGETHER  
AGAINST THE LORD AND AGAINST HIS ANOINTED ’ ”  
(Ps. ii. 1, 2).

“They did indeed assemble in this city in hostility 27  
to Thy holy Servant Jesus whom Thou hadst anointed  
—Herod and Pontius Pilate with the Gentiles and also  
the tribes of Israel—to do all that Thy power and Thy 28  
will had predetermined should be done. And now, 29  
Lord, listen to their threats, and enable Thy servants  
to proclaim Thy Message with fearless courage, whilst 30  
Thou stretchest out Thine arm to cure men, and to  
give signs and marvels through the name of Thy holy  
Servant Jesus.”

**The Request granted** When they had prayed, the place in 31  
which they were assembled shook, and they  
were, one and all, filled with the Holy Spirit,  
and proceeded to tell God’s Message with boldness.

**The brotherly Love of the Church** Among all those who had embraced the 32  
faith there was but one heart and soul, so  
that none of them claimed any of his  
possessions as his own, but everything  
they had was common property ; while the Apostles 33  
with great force of conviction delivered their testi-  
mony as to the resurrection of the Lord Jesus ; and  
great grace was upon them all. And, in fact, there 34  
was not a needy man among them, for all who were  
possessors of lands or houses sold them, and brought  
the money which they realized, and gave it to the  
Apostles, and distribution was made to every one 35  
according to his wants. In this way Joseph, whom 36  
the Apostles gave the name of Bar-Nabas—signifying  
‘ Son of Encouragement ’—a Levite, a native of  
Cyprus, sold a farm which he had, and brought the 37  
money and gave it to the Apostles.

**Falsehood punished** There was a man of the name of Ananias 1  
who, with his wife Sapphira, sold some  
property but, with her full knowledge and

consent, dishonestly kept back part of the price which 2  
he received for it, though he brought the rest and  
gave it to the Apostles.

"Ananias," said Peter, "why has Satan taken 3  
possession of your heart, that you should try to  
deceive the Holy Spirit and dishonestly keep back  
part of the price paid you for this land? While it 4  
remained unsold, was not the land your own?  
And when sold, was it not at your own disposal?  
How is it that you have cherished this design in  
your heart? It is not to men you have told this  
lie, but to God."

Upon hearing these words Ananias fell down 5  
dead, and all who heard the words were awe-struck.  
The younger men, however, rose, and wrapping 6  
the body up, carried it out and buried it.

About three hours had passed, when his wife 7  
came in, knowing nothing of what had happened.  
Peter at once questioned her. 8

"Tell me," he said, "whether you sold the land  
for so much."

"Yes," she replied, "for so much."

"How was it," replied Peter, "that you two 9  
agreed to try an experiment upon the Spirit of the  
Lord? The men who have buried your husband  
are already at the door, and they will carry you out."

Instantly she fell down dead at his feet, and the 10  
young men came in and found her dead. So they  
carried her out and buried her by her husband's  
side. This incident struck terror into the whole 11  
Church, and into the hearts of all who heard of it.

Many signs and marvels continued to 12  
**Many other** be done among the people by the  
**Miracles** Apostles; and by common consent they  
all met in Solomon's Portico. But none of the 13  
others dared to attach themselves to them. Yet the 14  
people held them in high honour—and more and  
more believers in the Lord joined them, including  
great numbers of men and women—so that they 15  
would even bring out their sick friends into the



streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all.

**The Apostles miraculously released from Prison** This roused the High Priest. He and all his party—the sect of the Sadducees—were filled with angry jealousy and laid hands upon the Apostles, and put them into the public jail. But during the night an angel of the Lord opened the prison doors and brought them out, and said,

“Go and stand in the Temple, and go on proclaiming to the people all this Message of life.”

Having received that command they went into the Temple, just before daybreak, and began to teach.

**They openly teach in the Temple Courts** So when the High Priest and his party came, and had called together the Sanhedrin as well as all the Elders of the descendants of Israel, they sent to the jail to fetch the Apostles. But the officers went and could not find them in the prison. So they came back and brought word, saying,

“The jail we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there.”

When the Commander of the Temple Guards and the High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And some one came and brought them word, saying,

“The men you put in prison are actually in the Temple, standing there, teaching the people.”

**Peter again testifies to the Resurrection** Upon this the Commander went with the officers, and brought the Apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them and made them stand in front



of the Sanhedrin. And then the High Priest questioned them.

"We strictly forbid you to teach in that name— 28 did we not?" he said. "And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death!"

Peter and the other Apostles replied, 29

"We must obey God rather than man. The God 30 of our forefathers has raised Jesus to life, whom you crucified and put to death. God has exalted 31 Him to His right hand as Chief Leader and as Saviour, to give Israel repentance and forgiveness of sins. And we—and the Holy Spirit whom God 32 has given to those who obey Him—are witnesses as to these things."

**Gamaliel** Infuriated at getting this answer, they 33  
**urges the** were disposed to kill the Apostles. But 34  
**Sanhedrin to** a Pharisee of the name of Gamaliel, a  
**be cautious** teacher of the Law, held in honour by all the people, rose from his seat and requested that they should be sent outside the court for a few minutes.

"Israelites," he said, "be careful what you are 35 about to do in dealing with these men. Years ago 36 Theudas appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After 37 him, at the time of the Census, came Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And 38 now I tell you to hold aloof from these men and leave them alone—for if this scheme or work is of human origin, it will come to nothing. But if it is 39 really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God."

**The Apostles** His advice carried conviction. So they 40  
**discharged** called the Apostles in, and—after flogging them—ordered them not to speak

in the name of Jesus, and then let them go. They, 41  
therefore, left the Sanhedrin and went their way,  
rejoicing that they had been deemed worthy to  
suffer disgrace on behalf of the NAME. But they  
did not desist from teaching every day, in the  
Temple or in private houses, and telling the Good 42  
News about Jesus, the Christ.

**Seven Church Officers appointed** About this time, as the number of the 1  
disciples was increasing, complaints were  
made by the Greek-speaking Jews against  
the Hebrews because their widows were  
habitually overlooked in the daily ministrations. So 2  
the Twelve called together the general body of the  
disciples and said,

"It does not seem fitting that we Apostles should  
neglect the delivery of God's Message and minister  
at tables. Therefore, brethren, pick out from among 3  
yourselves seven men of good repute, full of the  
Spirit and of wisdom, and we will appoint them to  
undertake this duty. But, as for us, we will devote 4  
ourselves to prayer and to the delivery of the  
Message."

The suggestion met with general approval, and 5  
they selected Stephen, a man full of faith and of  
the Holy Spirit, Philip, Prochorus, Nicanor, Timon,  
Parmenas, and Nicolas, a proselyte of Antioch.  
These men they brought to the Apostles, and, after 6  
prayer, they laid their hands upon them.

**Rapid Growth of the Church** Meanwhile God's Message continued to 7  
spread, and the number of the disciples in  
Jerusalem very greatly increased, and  
very many priests obeyed the faith. And 8  
Stephen, full of grace and power, performed great  
marvels and signs among the people.

**Stephen is arrested** But some members of the so-called 'Syna- 9  
gogue of the Freed-men,' together with  
some Cyrenaeans, Alexandrians, Cilicians  
and men from Roman Asia, were roused to encounter  
Stephen in debate. They were quite unable, however, 10  
to resist the wisdom and the Spirit with which he

spoke. Then they privately put forward men who 11  
declared,

"We have heard him speak blasphemous things  
against Moses and against God."

In this way they excited the people, the Elders, and 12  
the Scribes. At length they came upon him, seized  
him with violence, and took him before the San-  
hedrin. Here they brought forward false witnesses 13  
who declared,

"This fellow is incessantly speaking against the  
Holy Place and the Law. For we have heard him 14  
say that Jesus, the Nazarene, will pull this place down  
to the ground and will change the customs which  
Moses handed down to us."

**The High Priest** At once the eyes of all who were sitting 15  
**questions him** in the Sanhedrin were fastened on him,  
and they saw his face looking just like the  
face of an angel. Then the High Priest 1 7  
asked him,

"Are these statements true?"

The reply of Stephen was, 2

"Sirs—brethren and fathers—listen to me. God  
Most Glorious appeared to our forefather  
**Stephen's Defence. A Review of the Nation's History** Abraham when he was living in Meso-  
potamia, before he settled in Haran, and 3  
said to him,

"Leave your country and your relatives,  
and go into whatever land I point out to you' (Gen. xii. 1).

"Thereupon he left Chaldaea and settled in Haran 4  
till after the death of his father, when God caused  
him to remove into this country where you now live.  
But he gave him no inheritance in it, no, not a single 5  
square yard of ground (Deut. ii. 5). And yet He  
promised to bestow the land as a permanent pos-  
session on him and his posterity after him—and  
promised this at a time when Abraham was child-  
less (Gen. xvii. 8). And God declared that Abraham's 6  
posterity should for four hundred years make their  
home in a country not their own, and be reduced to  
slavery and be oppressed.

“ ‘And the nation, whichever it is, that enslaves 7 them, I will judge,’ said God; ‘and afterwards they shall come out’ (Gen. xv. 13, 14), ‘and they shall worship Me in this place’ (Exod. iii. 12).

“ Then He gave him the Covenant of circumcision 8 (Gen. xvii. 10), and under this Covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

“ The Patriarchs were jealous of Joseph and sold 9 him into slavery in Egypt (Gen. xxxvii. 11, 28). But God was with him (Gen. xxxix. 2, 21) and delivered 10 him from all his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the 11 whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, however, Jacob heard that there was wheat to 12 be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph 13 made himself known to his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph’s parentage. Then Joseph sent and invited his father Jacob and 14 all his family, numbering seventy-five persons (Gen. xlv. 9; xlv. 27), to come to him, and Jacob went 15 down into Egypt (Gen. xlv. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were taken to Shechem and were laid in 16 the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. 1. 13; Josh. xxiv. 32).

“ But as the time drew near for the fulfilment of 17 the promise which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over 18 Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards our race, and

oppressed our forefathers, making them cast out 19  
 their infants so that they might not be permitted to  
 live (Exod. i. 10, 22). At this time Moses was 20  
 born—a wonderfully beautiful child (Exod. ii. 2);  
 and for three months he was cared for in his  
 father's house. At length he was cast out, but 21  
 Pharaoh's daughter adopted him, and brought him  
 up as her own son (Exod. ii. 5, 10). So Moses 22  
 was educated in all the learning of the Egyptians,  
 and possessed great influence through his eloquence  
 and his achievements.

"And when he was just forty years old, it 23  
 occurred to him to visit his brethren the descend-  
 ants of Israel. Seeing one of them wrongfully 24  
 treated he took his part, and secured justice for the  
 ill-treated man by striking down the Egyptian. He 25  
 supposed his brethren to be aware that by him  
 God was sending them deliverance; this, however,  
 they did not understand. The next day, also, he 26  
 came and found two of them fighting, and he en-  
 deavoured to make peace between them.

"‘Sirs,’ he said, ‘you are brothers. Why are you  
 wronging each other?’

"But the man who was doing the wrong resented 27  
 his interference, and asked,

"‘Who appointed you magistrate and judge over  
 us? Do you mean to kill me as you killed the Egyptian 28  
 yesterday?’

"Alarmed at this question, Moses fled from the 29  
 country and went to live in the land of Midian (Exod.  
 ii. 11-15). There he became the father of two sons.

"But at the end of forty years there appeared to 30  
 him in the Desert of Mount Sinai an angel in the  
 middle of a flame of fire in a bush. When Moses 31  
 saw this he wondered at the sight; but on his going  
 up to look further, the voice of the Lord was heard,  
 saying, 32

"‘I am the God of your forefathers, the God of  
 Abraham, of Isaac, and of Jacob.’

"Quaking with fear Moses did not dare gaze.

“ ‘Take off your shoes,’ said the Lord, ‘for the spot 33  
on which you are standing is holy ground. I have 34  
seen, yes, I have seen the oppression of My people  
who are in Egypt and have heard their groans, and  
I have come down to deliver them. And now I will  
send you to Egypt’ (Exod. iii. 10).

“ ‘The Moses whom they rejected, asking him, 35  
‘Who appointed you magistrate and judge?’—that  
same Moses we find God sending as a magistrate and  
a deliverer by the help of the angel who appeared to  
him in the bush. This was he who brought them 36  
out, after performing marvels and signs in Egypt  
and at the Red Sea, and in the Desert for forty  
years. This is the Moses who said to the descend- 37  
ants of Israel,

“ ‘GOD WILL RAISE UP A PROPHET FOR YOU, FROM  
AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP’  
(Deut. xviii. 15, 18).

“ ‘This is he who was among the Congrega- 38  
tion in the Desert, together with the angel who  
spoke to him on Mount Sinai and with our  
forefathers, who received ever-living utterances to  
hand on to us.

“ ‘Our forefathers, however, would not submit to 39  
him, but spurned his authority and in their hearts  
turned back to Egypt. They said to Aaron, 40

“ ‘Make gods for us, to march in front of us ; for as  
for this Moses who brought us out of the land of  
Egypt, we do not know what has become of him’  
(Exod. xxxii. 1-8).

“ ‘Moreover they made a calf at that time, and 41  
offered a sacrifice to the idol and kept rejoicing in the  
gods which their own hands had made. So God 42  
turned from them and gave them up to the worship  
of the Host of Heaven, as it is written in the Book of  
the Prophets,

“ ‘WERE THEY VICTIMS AND SACRIFICES WHICH YOU  
OFFERED ME,

FORTY YEARS IN THE DESERT, O HOUSE OF  
ISRAEL ?

YES, YOU LIFTED UP MOLOCH'S TENT 43  
AND THE STAR OF THE GOD REPHAN—  
THE IMAGES WHICH YOU MADE IN ORDER TO  
WORSHIP THEM ;  
AND I WILL REMOVE YOU BEYOND BABYLON'

(Amos v. 25-27).

"Our forefathers had the Tent of the Testimony in the 44  
Desert, built as He who spoke to Moses had instructed  
him to make it in imitation of the model which he  
had seen. That Tent was bequeathed to the next 45  
generation of our forefathers. Under Joshua they  
brought it with them when they were taking posses-  
sion of the land of the Gentile nations, whom God  
drove out before them. So it continued till David's  
time. David obtained favour with God, and asked 46  
leave to provide a dwelling-place for the God of  
Jacob. But it was Solomon who built a house for 47  
Him. Yet the Most High does not dwell in buildings 48  
erected by men's hands. But, as the Prophet declares,  
" "THE SKY IS MY THRONE, 49

AND EARTH IS THE FOOTSTOOL FOR MY FEET.

WHAT KIND OF HOUSE WILL YOU BUILD FOR ME,  
SAYS THE LORD,

OR WHAT RESTING PLACE SHALL I HAVE ?

DID NOT MY HAND FORM THIS UNIVERSE ?' 50

(Isa. lxvi. 1, 2).

These Jews resembled their Forefathers "O stiff-necked men, uncircumcised in 51  
heart and ears, you also are continually at  
strife with the Holy Spirit—just as your  
forefathers were. Which of the Prophets 52  
did not your forefathers persecute ? Yes, they killed  
those who announced beforehand the advent of the  
righteous One, whose betrayers and murderers you  
have now become—you who received the Law given 53  
through angels, and yet have not obeyed it."

As they listened to these words, they 54  
became infuriated and gnashed their teeth  
at him. But, full of the Holy Spirit and 55  
looking up to Heaven, Stephen saw the  
glory of God, and Jesus standing at God's right hand.

Stephen is  
stoned to  
Death



"I can see Heaven wide open," he said, "and the 56  
Son of Man standing at God's right hand."

Upon this, with a loud outcry they stopped their 57  
ears, rushed upon Stephen in a body, dragged him out 58  
of the city, and stoned him, the witnesses throwing  
off their outer garments and giving them into the care  
of a young man called Saul. So they stoned Stephen, 59  
while he prayed,

"Lord Jesus, receive my spirit."

Then, rising on his knees, he cried aloud, 60

"Lord, do not reckon this sin against them."

And with these words he fell asleep. And Saul 1  
fully approved of his murder.

**Believers** At this time a great persecution broke  
**persecuted** out against the Church in Jerusalem, and  
**and** all except the Apostles were scattered  
**scattered** throughout Judaea and Samaria. A party 2  
of devout men, however, buried Stephen, and made  
loud lamentation over him. But Saul cruelly  
harassed the Church. He went into house after 3  
house, and, dragging off both men and women, threw  
them into prison.

### *The Church in Judaea and Samaria*

**Philip's** Those, however, who were scattered 4  
**Preaching** abroad went from place to place spreading  
**and** the Good News of God's Message ; while 5  
**Miracles** Philip went down to the city of Samaria  
and proclaimed Christ there. Crowds of people, with 6  
one accord, gave attention to what they heard from  
him, listening, and witnessing the signs which he did.  
For, with a loud cry, foul spirits came out of many 7  
possessed by them, and many paralytics and lame  
persons were restored to health. And there was 8  
great joy in that city.

**Simon the** Now for some time past there had been 9  
**Magian** a man named Simon living there, who had  
been practising magic and astonishing the  
Samaritans, pretending that he was more than human.  
To him people of all classes paid attention, declaring, 10



"This man is the Power of God, known as the great Power."

His influence over them arose from their having 11  
 been, for a long time, bewildered by his sorceries.  
 But when Philip began to tell the Good News about 12  
 the Kingdom of God and about the Name of Jesus  
 Christ, and they embraced the faith, they were bap-  
 tized, men and women alike. Simon himself also 13  
 believed, and after being baptized remained in close  
 attendance on Philip, and was full of amazement at  
 seeing such signs and such great miracles per-  
 formed.

**Peter and John visit Samaria** When the Apostles in Jerusalem heard 14  
 that the Samaritans had accepted God's  
 Message, they sent Peter and John to visit  
 them. They, when they came down, 15  
 prayed for them that they might receive the Holy  
 Spirit : for He had not as yet fallen upon any of them. 16  
 They had only been baptized into the name of the  
 Lord Jesus. Then the Apostles placed their hands 17  
 upon them, and they received the Holy Spirit.

**The Magian is sternly rebuked** When, however, Simon saw that it was 18  
 through the laying on of the Apostles'  
 hands that the Spirit was bestowed, he  
 offered them money.

"Give me too," he said, "that power, so that every 19  
 one on whom I place my hands will receive the Holy  
 Spirit."

"Perish your money and yourself," replied Peter, 20  
 "because you have imagined that you can obtain  
 God's free gift with money ! No part or lot have you 21  
 in this matter, for your heart is not right in God's  
 sight. Repent, therefore, of this wickedness of yours, 22  
 and pray to the Lord, in the hope that the purpose  
 which is in your heart may perhaps be forgiven you.  
 For I perceive that you have fallen into the bitterest 23  
 bondage of unrighteousness."

"Pray, both of you, to the Lord for me," answered 24  
 Simon, "that nothing of what you have said may  
 come upon me."

So the Apostles, after giving a solemn charge and delivering the Lord's Message, travelled back to Jerusalem, making known the Good News also in many of the Samaritan villages. And an angel of the Lord said to Philip,

"Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the Desert."

Upon this he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading the Prophet Isaiah. Then the Spirit said to Philip,

"Go and enter that chariot."

So Philip ran up and heard the eunuch reading the Prophet Isaiah.

"Do you understand what you are reading?" he asked.

"Why, how can I," replied the eunuch, "unless some one explains it to me?"

And he earnestly invited Philip to come up and sit with him. The passage of Scripture which he was reading was this:

"LIKE A SHEEP HE WAS LED TO SLAUGHTER,  
AND JUST AS A LAMB BEFORE ITS SHEARER IS  
DUMB

SO HE OPENED NOT HIS MOUTH.

IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33

WHO WILL MAKE KNOWN HIS POSTERITY?

FOR HE IS DESTROYED FROM AMONG MEN"

(Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the eunuch; "of himself or of some one else?"

Then Philip began to speak, and, commencing with that same portion of Scripture, told him the Good News about Jesus.

Philip baptizes him So they proceeded on their way till they 36  
came to some water; and the eunuch  
exclaimed, "See, here is water; what is there to  
prevent my being baptized?"

So he stopped the chariot; and both of them— 38  
Philip and the eunuch—went down into the water;  
and Philip baptized him. But no sooner had they 39  
come up out of the water than the Spirit of the Lord  
caught Philip away, and the eunuch did not see him  
again. With a glad heart he resumed his journey:  
but Philip found himself at Ashdod. Then visiting 40  
town after town he everywhere made known the  
Good News until he reached Caesarea.

Saul of Tarsus is suddenly converted Now Saul, whose every breath was a 1 9  
threat of destruction for the disciples of  
the Lord, went to the High Priest and 2  
begged from him letters addressed to the  
synagogues in Damascus, in order that if he found  
any believers there, either men or women, he might  
bring them in chains to Jerusalem. But on the 3  
journey, as he was getting near Damascus, suddenly  
there flashed round him a light from Heaven; and fall- 4  
ing to the ground he heard a voice which said to him,  
"Saul, Saul, why are you persecuting Me?"

"Who art thou, Lord?" he asked. 5  
"I am Jesus, whom you are persecuting," was the  
reply. "But rise and go to the city, and you will 6  
be told what you are to do."

Meanwhile the men who travelled with Saul were 7  
standing dumb with amazement, hearing a sound,  
but seeing no one. Then he rose from the ground, 8  
but when he had opened his eyes, he could not see,  
and they led him by the arm and brought him to  
Damascus. And for two days he remained without 9  
sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name 10  
of Ananias. The Lord spoke to him in a vision,  
saying, "Ananias!"

"I am here, Lord," he answered.

"Rise," said the Lord, "and go to Straight Street, 11 and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying. He 12 has seen a man called Ananias come and lay his hands upon him so that he may recover his sight."

"Lord," answered Ananias, "I have heard about 13 that man from many, and I have heard of the great mischief he has done to Thy people in Jerusalem; and here he is authorized by the High Priests to 14 arrest all who call upon Thy name."

"Go," replied the Lord; "he is a chosen instru- 15 ment of Mine to carry My name to the Gentiles and to kings and to the descendants of Israel. For I 16 will let him know the great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, 17 laying his two hands upon Saul, said,

"Saul, brother, the Lord—even Jesus who appeared to you on your journey—has sent me, that you may recover your sight and be filled with the Holy Spirit."

Instantly there dropped from his eyes what seemed 18 to be scales, and he could see once more. Upon this he rose and received baptism; after which he took 19 food and regained his strength.

**He preaches in Damascus** Then he remained some little time with the disciples in Damascus. And in the 20 synagogues he began at once to proclaim Jesus as the Son of God; and his hearers were all 21 amazed, and began to ask one another,

"Is not this the man who in Jerusalem tried to exterminate those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?"

Saul, however, gained more and more influence, 22 and as for the Jews living in Damascus, he bewildered them with his proofs that Jesus is the Christ.

**A Plot to kill Saul** At length the Jews plotted to kill Saul; 23 but information of their intention was 24 given to him. They even watched the

gates, day and night, in order to murder him ; but 25  
his disciples took him by night and let him down  
through the wall, lowering him in a hamper.

**He goes to Jerusalem, Caesarea, and Tarsus** So he came to Jerusalem and made 26  
several attempts to associate with the  
disciples, but they were all afraid of him,  
being in doubt as to whether he himself  
was a disciple. Barnabas, however, came to his 27  
assistance. He brought Saul to the Apostles, and  
related to them how, on his journey, he had seen  
the Lord, and that the Lord had spoken to him, and  
how in Damascus he had fearlessly taught in the  
name of Jesus. Henceforth Saul was one of them, 28  
going in and out of the city, and speaking fearlessly 29  
in the name of the Lord. And he often talked with  
the Hellenists and had discussions with them. But  
they kept trying to take his life. On learning this, 30  
the brethren brought him down to Caesarea, and  
then sent him by sea to Tarsus,

**The Church greatly prospers** The Church, however, throughout the 31  
whole of Judaea, Galilee and Samaria,  
had peace and was spiritually built up ;  
and grew in numbers, living in the fear  
of the Lord and receiving encouragement from the  
Holy Spirit.

**Peter cures Aenëas at Lud** Now Peter, as he went to town after 32  
town, came down also to God's people at  
Lud. There he found a man of the name 33  
of Aenëas, who for eight years had kept  
his bed, through being paralysed. Peter said to him, 34  
"Aenëas, Jesus Christ cures you. Rise and make  
your own bed."

He at once rose to his feet. And all the people of 35  
Lud and Sharon saw him ; and they turned to the Lord.

**At Jaffa he brings back Dorcas to Life** Among the disciples at Jaffa was a 36  
woman called Tabitha, or, as the name  
may be translated, 'Dorcas.' Her life was  
wholly devoted to the good and charitable  
actions which she was constantly doing. But, as it 37  
happened, just at that time she was taken ill and died.

After washing her body they laid it out in a room upstairs. Lud, however, being near Jaffa, the 38 disciples, who had heard that Peter was at Lud, sent two men to him with an urgent request that he would come across to them without delay. So Peter 39 rose and went with them. On his arrival they took him upstairs, and the widow women all came and stood by his side, weeping and showing him the underclothing and cloaks and garments of all kinds which Dorcas used to make while she was still with them. Peter, however, putting every one out of the 40 room, knelt down and prayed, and then turning to the body, he said,

“Tabitha, rise.”

Dorcas at once opened her eyes, and, seeing Peter, sat up. Then, giving her his hand, he raised her to 41 her feet and, calling to him God's people and the widows, he gave her back to them alive. This 42 incident became known throughout Jaffa, and many believed in the Lord; and Peter remained for a con- 43 siderable time at Jaffa, staying at the house of a man called Simon, a tanner.

**An Angel  
brings a  
Message to  
Cornelius**

Now a Captain of the Italian Regiment, 1 10 named Cornelius, was quartered at Caesarea. He was religious and God- 2 fearing—and so was every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, and 3 distinctly saw an angel of God enter his house, who called him by name, saying,

“Cornelius!”

Looking steadily at him, and being much alarmed, 4 he said,

“What do you want, Sir?”

“Your prayers and charities,” he replied, “have gone up and have been recorded before God. And 5 now send to Jaffa and fetch Simon, surnamed Peter. He is staying as a guest with Simon, a tanner, who 6 has a house close to the sea.”

So when the angel who had been speaking to him 7  
was gone, Cornelius called two of his servants and a  
God-fearing soldier who was in constant attendance  
on him, and, after telling them everything, he sent 8  
them to Jaffa.

**Peter's Vision** The next day, while they were still on 9  
their journey and were getting near the

town, about noon Peter went up on the  
house-top to pray, He had become unusually hungry 10  
and wished for food ; but, while they were preparing it,  
he fell into a trance. The sky had opened to his view, 11  
and what seemed to be an enormous sail was descend-  
ing, being let down to the earth by ropes at the four  
corners. In it were all kinds of quadrupeds, reptiles 12  
and birds, and a voice came to him which said, 13

"Rise, Peter, kill and eat."

"On no account, Lord," he replied ; "for I have 14  
never yet eaten anything unholy and impure."

Again a second time a voice was heard which said, 15

"What God has purified, you must not regard  
as unholy."

This was said three times, and immediately the sail 16  
was drawn up out of sight.

**Arrival of the Servants of Cornelius** While Peter was greatly perplexed as to 17  
the meaning of the vision which he had  
seen, just then the men sent by Cornelius,  
having by inquiry found out Simon's house,  
had come to the door and had called the servant, and 18  
were asking,

"Is Simon, surnamed Peter, staying here?"

And Peter was still earnestly thinking over the 19  
vision, when the Spirit said to him,

"Three men are now inquiring for you. Rise, go 20  
down, and go with them without any misgivings ; for  
it is I who have sent them to you."

So Peter went down and said to the men, 21

"I am the Simon you are inquiring for. What is  
the reason of your coming?"

Their reply was,

"Cornelius, a Captain, an upright and God-fearing 22

man, of whom the whole Jewish nation speaks well, has been divinely instructed by a holy angel to send for you to come to his house and listen to what you have to say."

Upon hearing this, Peter invited them in, and gave them a lodging. 23

The next day he set out with them, some of the brethren from Jaffa going with him, and the day after that they reached Caesarea. 24

There Cornelius was awaiting their arrival, and had invited all his relatives and intimate friends to be present. When Peter entered the house, Cornelius met him, and threw himself at his feet to do him homage. But Peter lifted him up. 25

"Stand up," he said; "I myself also am but a man." 26

So Peter went in and conversed with him, and found a large company assembled. He said to them, 27

"You know better than most that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unholy or unclean. So for this reason, when sent for, I came without raising any objection. I therefore ask why you sent for me." 28

"Just at this hour, three days ago," replied Cornelius, "I was offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 30

"Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea." 31

"Immediately, therefore, I sent to you, and I thank you heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say." 32

Then Peter began to speak. 34  
 "I clearly see," he said, "that God makes no distinctions between one man

Peter with  
Cornelius in  
Caesarea

Peter's  
Speech



and another ; but that in every nation those who fear 35  
 Him and live good lives are acceptable to Him. The 36  
 Message which He sent to the descendants of Israel,  
 when He announced the Good News of peace  
 through Jesus Christ—He is Lord of all—that Message  
 you cannot but know ; the story, I mean, which has 37  
 spread through the length and breadth of Judaea,  
 beginning in Galilee after the baptism which John  
 proclaimed. It tells how God anointed Jesus of 38  
 Nazareth with the Holy Spirit and with power, so  
 that He went about everywhere doing acts of kind-  
 ness, and curing all who were being continually  
 oppressed by the Devil—for God was with Jesus.

“And we are witnesses as to all that He did both in 39  
 the country of the Jews and in Jerusalem. But they  
 even put Him to death, by crucifixion. That same 40  
 Jesus God raised to life on the third day, and permitted  
 Him to appear unmistakably, not to all the people, but 41  
 to witnesses—men previously chosen by God—namely,  
 to us, who ate and drank with Him after He rose from  
 the dead. And He has commanded us to preach to 42  
 the people and solemnly declare that this is He who  
 has been appointed by God to be the Judge of the  
 living and the dead. To Him all the Prophets bear 43  
 witness, and testify that through His name all who  
 believe in Him receive the forgiveness of their sins.”

**Gentiles** While Peter was speaking these words, 44  
**receive the** the Holy Spirit fell on all who were  
**Holy Spirit** listening to the Message. And all the 45  
**and Baptism** Jewish believers who had come with  
 Peter were astonished that on the Gentiles also the  
 gift of the Holy Spirit was poured out. For they 46  
 heard them speaking in tongues and extolling the  
 majesty of God. Then Peter said,

“Can any one forbid the use of water, and object 47  
 to these persons being baptized—men who have  
 received the Holy Spirit just as we did?”

And he directed that they should be baptized in 48  
 the name of Jesus Christ. Then they begged him  
 to remain with them for a time.

Now the Apostles, and the brethren in 1  
 various parts of Judaea, heard that the  
 Gentiles also had received God's Message ;  
 and, when Peter returned to Jerusalem, 2  
 the champions of circumcision found fault with  
 him.

"You went into the houses of men who are not 3  
 Jews," they said, "and you ate with them."

Peter, however, explained the whole matter to 4  
 them from the beginning.

"While I was in the town of Jaffa, offering 5  
 prayer," he said, "in a trance I saw a vision. There  
 descended what seemed to be an enormous sail,  
 being let down from the sky by ropes at the  
 four corners, and it came close to me. Fixing my 6  
 eyes on it, I examined it closely, and saw various  
 kinds of quadrupeds, wild beasts, reptiles and birds.  
 I also heard a voice saying to me, 7

"'Rise, Peter, kill and eat.'

"'On no account, Lord,' I replied, 'for nothing 8  
 unholy or impure has ever gone into my mouth.'

"But a voice answered, speaking a second time 9  
 from the sky,

"'What God has purified, you must not regard  
 as unholy.'

"This was said three times, and then everything 10  
 was drawn up again out of sight.

"Now at that very moment three men came to 1  
 the house where we were, having been sent from  
 Caesarea to find me. And the Spirit told me to 1  
 accompany them without any misgivings. There  
 also went with me these six brethren who are now  
 present, and we reached the Centurion's house.  
 Then he described to us how he had seen the 1  
 angel come and enter his house and say,

"'Send to Jaffa and fetch Simon, surnamed Peter. 1  
 He will teach you truths by which you and all your  
 family will be saved.'"

"And," said Peter, "no sooner had I begun to 1  
 speak than the Holy Spirit fell upon them, just as

He fell upon us at the first. Then I remembered 16  
the Lord's words, how He used to say,

"John baptized with water, but you shall be  
baptized in the Holy Spirit.'

"If therefore God gave them the same gift as He 17  
gave us when we first believed on the Lord Jesus  
Christ, why, who was I to be able to thwart God?"

This statement of Peter's silenced his opponents. 18  
They extolled the goodness of God, and said,

"So, then, to the Gentiles also God has given the  
repentance which leads to life."

### *The Church in Antioch*

**The first** Those, however, who had been driven 19  
**Gentile** in various directions by the persecution  
**Church** which broke out on account of Stephen  
made their way to Phoenicia, Cyprus  
and Antioch, delivering the Message to none but  
Jews. But some of them were Cyprians and 20  
Cyrenaeans, who, on coming to Antioch, spoke to  
the Greeks also and told them the Good News con-  
cerning the Lord Jesus. The power of the Lord was 21  
with them, and there were a vast number who be-  
lieved and turned to the Lord.

**Barnabas** When tidings of this reached the ears 22  
**sent to** of the Church in Jerusalem, they sent  
**Antioch** Barnabas as far as Antioch. On getting 23  
there he was delighted to see the grace  
which God had bestowed; and he encouraged  
them all to remain, with fixed resolve, faithful to  
the Lord. For he was a good man, and was full 24  
of the Holy Spirit and of faith; and the number  
of believers in the Lord greatly increased.

**He brings** Then Barnabas paid a visit to Tarsus 25  
**Saul from** to try to find Saul. He succeeded, and 26  
**Tarsus** brought him to Antioch; and for a  
whole year they attended the meetings  
of the Church, and taught a large number of people.  
And it was in Antioch that the disciples first re-  
ceived the name of 'Christians.'

Relief for  
the poor  
Christians  
in Judaea

At that time certain Prophets came 27  
down from Jerusalem to Antioch, one of 28  
whom, named Agabus, being instructed  
by the Spirit, publicly predicted the  
speedy coming of a great famine throughout the  
world. (It came in the reign of Claudius.) So the 29  
disciples decided to send relief, every one in propor-  
tion to his means, to the brethren living in Judaea.  
This they did, forwarding their contributions to the 30  
Elders by Barnabas and Saul.

James  
beheaded.  
Peter  
imprisoned

Now, about that time, King Herod 1 12  
arrested certain members of the Church,  
in order to ill-treat them; and James, 2  
John's brother, he beheaded. Finding 3  
that this gratified the Jews, he proceeded to seize  
Peter also; these being the days of Unleavened  
Bread. He had him arrested and lodged in jail, 4  
handing him over to the care of sixteen soldiers;  
and intended after the Passover to bring him out  
again to the people. So Peter was kept in prison; 5  
but long and fervent prayer was offered to God by  
the Church on his behalf.

An Angel  
rescues  
Peter

Now when Herod was on the point 6  
of taking him out of prison, that very  
night Peter was asleep between two  
soldiers, bound with two chains, and  
guards were on duty outside the door. Suddenly 7  
an angel of the Lord stood by him, and a light  
shone in the cell; and, striking Peter on the side,  
he woke him and said,

"Rise quickly."

Instantly the chains dropped off his wrists.

"Fasten your girdle," said the angel, "and tie on 8  
your sandals."

He did so. Then the angel said,

"Throw your cloak round you and follow me."

So Peter went out, following him, yet could not 9  
believe that what the angel was doing was real, but  
supposed that he saw a vision. And passing 10  
through the first ward and the second, they came

to the iron gate leading into the city. This opened to them of itself; and, going out, they passed on through one of the streets, and then suddenly the angel left him. Peter coming to himself said, 11

"Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating."

So, after thinking things over, he went 12 to the house of Mary, the mother of John surnamed Mark, where a large number of people were assembled, praying. When he knocked at the wicket in the door, a maidservant 13 named Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did not 14 open the door, but ran in and told them that Peter was standing there.

"You are mad," they said. 15

But she strenuously maintained that it was true.

"It is his guardian angel," they said.

Meanwhile Peter went on knocking, until at last 16 they opened the door and saw that it was really he, and were filled with amazement. But he motioned with 17 his hand for silence, and then described to them how the Lord had brought him out of the prison.

"Tell all this to James and the brethren," he added.

Then he left them, and went to another place.

When morning came, there was no little 18 commotion among the soldiers, as to what could possibly have become of Peter.

And when Herod had had him searched 19 for and could not find him, after sharply questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there,

Now the people of Tyre and Sidon had 20 incurred Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will

**The Surprise  
and Joy of  
the Church**

**The two  
Sentries  
executed**

**Herod's  
dreadful  
Death**

of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled people kept shouting,

"It is the voice of a god, and not of a man!"

Instantly an angel of the Lord struck him, because he had not given the glory to God, and being eaten up by worms, he died.

But God's Message prospered, and converts were multiplied. And Barnabas and Saul returned from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

Now there were in Antioch, in the Church there—as Prophets and teachers—Barnabas, Symeon surnamed 'the black,' Lucius the Cyrenaeon, Manaen, (who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said,

"Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them."

So, after fasting and prayer and the laying on of hands, they let them go.

### *First Missionary Tour of Barnabas and Saul*

They therefore, being thus sent out by the Holy Spirit, went down to Seleuceia, and from there sailed to Cyprus. Having reached Salamis, they began to announce God's Message in the synagogues of the Jews. And they had John as their assistant.

When they had gone through the whole length of the island as far as Paphos, they there met with a Jewish magician and false prophet, Bar-Jesus by name, who was a friend of the Proconsul, Sergius Paulus. The

Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told God's Message. But Elymas (or 'the Magician,' for such 8 is the meaning of the name) opposed them, and tried to prevent the Proconsul from accepting the faith. Then Saul, who is also called Paul, was 9 filled with the Holy Spirit, and fixing his eyes on Elymas, said, 10

"You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease to misrepresent the straight paths of the Lord? The 11 Lord's hand is now upon you, and you will be blind for a time and unable to see the light of day."

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. Then the Proconsul, seeing 12 what had happened, believed, being struck with amazement at the teaching of the Lord.

From Paphos, Paul and his party put 13 out to sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they 14 themselves, passing through from Perga, came to Antioch in Pisidia.

Here, on the Sabbath day, they went into the synagogue and sat down. After 15 the reading of the Law and the Prophets, the Wardens of the synagogue sent word to them. 16

"Brethren," they said, "if you have anything encouraging to say to the people, speak."

So Paul rose, and motioning with his hand for 16 silence, said,

"Israelites, and you others who fear God, pay attention to me. The God of this people of Israel 17 chose our forefathers, and made the people great during their stay in Egypt, until with wondrous power He brought them out from that land. For a 18 period of about forty years, He fed them, like

Perga and  
the Pisidian  
Antioch

Paul's great  
Speech to  
the Jews in  
Antioch



a nurse, in the Desert. Then, after overthrowing 19  
seven nations in the land of Canaan, He divided that  
country among them as their inheritance for about  
four hundred and fifty years : and afterwards He 20  
gave them judges down to the time of the Prophet  
Samuel. Next they asked for a king, and God gave 21  
them Saul the son of Kish, a Benjamite, who reigned  
forty years. After removing him, He raised up 22  
David to be their king, to whom He also bore  
witness when He said,

“ I have found David the son of Jesse, a man I  
love, who will obey all My commands.’

“ It is from among David’s descendants, that God, 23  
in fulfilment of His promise, has raised up a Saviour  
for Israel, even Jesus. Before the coming of Jesus, 24  
John had proclaimed to all the people of Israel a  
baptism of repentance. But John, towards the end 25  
of his career, repeatedly asked the people,

“ ‘ What do you suppose me to be ? I am not the  
Christ. But there is One coming after me whose  
sandal I am not worthy to unfasten.’

“ Brethren, descendants of the family of Abraham, 26  
and all among you who fear God, to us has this Message  
of salvation been sent. For the people of Jerusalem 27  
and their rulers, by the judgement they pronounced  
on Jesus, have actually fulfilled the predictions of  
the Prophets which are read Sabbath after Sabbath,  
through ignorance of those predictions and of  
Him. Without having found Him guilty of any 28  
capital offence they urged Pilate to have Him put  
to death ; and when they had carried out every- 29  
thing which had been written about Him, they  
took Him down from the cross and laid Him in  
a tomb.

“ But God raised Him from the dead. And, after 30,  
a few days, He appeared to the people who had  
gone up with Him from Galilee to Jerusalem and  
are now witnesses concerning Him to the Jews.  
And we bring you the Good News about the 32  
promise made to our forefathers, that God has 33



amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, 'THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER' (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: 'I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID' (Isa. lv. 3). Because in another Psalm also He says, 'THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He whom God raised to life underwent no decay.

"Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, lest what is spoken in the Prophets should come true of you: 'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU'" (Hab. i. 5).

As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following Sabbath. And, when the congregation had broken up, many of the Jews and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

On the next Sabbath almost the whole population of the city came together to hear the Lord's Message. Seeing the crowds, the Jews, filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all reserve, Paul and Barnabas said,

**The People  
are deeply  
impressed**

**But, being  
opposed, the  
Apostles  
turn to the  
Gentiles**

"We were bound to proclaim God's Message to you first. But since you spurn it and judge yourselves to be unworthy of the Life of the Ages—well, we turn to the Gentiles. For such is the Lord's command to us. 47

"'I HAVE PLACED THEE,' He says of Christ, 'AS A LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE A SAVIOUR AS FAR AS THE REMOTEST PARTS OF THE EARTH'" (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's Message; and all who were pre-destined to the Life of the Ages believed. 48

So the Lord's Message spread through the whole district. But the Jews influenced the gentlewomen of rank who worshipped with them, and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them out of the district. But they shook off the dust from their feet as a protest against them and came to Iconium; and as for the disciples, they were more and more filled with joy and with the Holy Spirit. 49 50 51 52

At Iconium the Apostles went together to the Jewish synagogue and preached, with the result that a great number both of Jews and Greeks believed. But the Jews who had refused obedience stirred up the Gentiles and embittered their minds against the brethren. Yet Paul and Barnabas remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, some siding with the Jews and some with the Apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to tell the Good News. 1 2 3 4 5 6 7

Persecution  
drives them  
to Iconium

There they  
escape from  
the Jews  
into  
Lycaonia

**A lame Man** Now a man who had no power in his 8  
**cured at** feet used to sit in the streets of Lystra.  
**Lystra. The** He had been lame from his birth and had  
**Result** never walked. After this man had listened 9  
to one of Paul's sermons, the Apostle, looking steadily  
at him and perceiving that he had faith to be cured,  
said in a loud voice, 10

"Stand upright upon your feet!"

So he sprang up and began to walk about. Then 11  
the crowds, seeing what Paul had done, rent the air  
with their shouts in the Lycaonian language, saying,

"The gods have assumed human form and have  
come down to us."

They called Barnabas 'Zeus,' and Paul, as being 12  
the principal speaker, 'Hermes.' And the priest of 13  
Zeus—the temple of Zeus being at the entrance to the  
city—brought bullocks and garlands to the gates, and  
in company with the crowd was intending to offer  
sacrifices to them. But the Apostles, Barnabas and 14  
Paul, heard of it; and tearing their clothes they  
rushed out into the middle of the crowd, exclaiming,

"Sirs, why are you doing all this? We also are 15  
but men, with natures kindred to your own; and we  
bring you the Good News that you are to turn from  
these unreal things, to worship the ever-living God,  
the Creator of earth and sky and sea and of every-  
thing that is in them. In times gone by He allowed 16  
all the nations to go their own ways; and yet by 17  
His beneficence He has not left His existence unat-  
tested—His beneficence, I mean, in sending you rain  
from Heaven and fruitful seasons, satisfying your  
hearts with food and joyfulness."

Even with words like these they had difficulty in 17  
preventing the thronging crowd from offering sacri-  
fices to them.

**Paul stoned.** But now a party of Jews came from 19  
**The Apostles** Antioch and Iconium, and, having won  
**retrace their** over the crowd, they stoned Paul and  
**Steps** dragged him out of the town, believing  
him to be dead. When, however, the disciples had 20

collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe ; and, after proclaiming the Good News to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they strengthened the disciples by encouraging them to hold fast to the faith, and warned them, saying,

“ It is through many afflictions that we must make our way into the Kingdom of God.”

And in every Church, after prayer and fasting, they selected Elders by show of hands, and commended them to the Lord on whom their faith rested.

Then passing through Pisidia they came into Pamphylia ; and after telling the Message at Perga they came down to Attaleia. Thence they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival they called the Church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable time in Antioch with the disciples.

But certain persons who had come down from Judaea tried to convince the brethren, saying,

“ Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.”

Between these new comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the Apostles and Elders in Jerusalem on this matter. So they set out, being accompanied for a short distance by some other members of the Church ; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially 4  
received by the Church, the Apostles, and the Elders ;  
and they reported in detail all that God, working with  
them, had done. But certain men who had belonged 5  
to the sect of the Pharisees but were now believers,  
stood up in the assembly, and said,

"Yes, Gentile believers ought to be circumcised  
and be ordered to keep the Law of Moses."

**A Council in** Then the Apostles and Elders met to 6  
**Jerusalem.** consider the matter ; and after there had 7  
**Peter's** been a long discussion Peter rose to his  
**Speech** feet.

"It is, within your own knowledge," he said, "that  
God originally made choice among you that from  
my lips the Gentiles were to hear the Message of  
the Good News, and believe. And God, who knows 8  
all hearts, gave His testimony in their favour by  
bestowing the Holy Spirit on them just as He did on  
us ; and He made no difference between us and them, 9  
in that He cleansed their hearts by their faith. Now, 10  
therefore, why try an experiment upon God, by  
laying on the necks of these disciples a yoke which  
neither our forefathers nor we have been able to  
bear ? On the contrary, we believe that it is by the 11  
grace of the Lord Jesus that we, as well as they,  
shall be saved."

**A Statement** Then the whole assembly remained 12  
**by Paul and** silent while they listened to the statement  
**Barnabas** made by Paul and Barnabas as to all the  
signs and marvels that God had done  
among the Gentiles through their instrumentality.

**The Advice** When they had finished speaking, James 13  
**of James** said,

"Brethren, listen to me. Symeon has 14  
related how God first looked graciously on the  
Gentiles to take from among them a People to be  
called by His name. And this is in harmony with 15  
the language of the Prophets, which says :

" "AFTERWARDS I WILL RETURN, AND WILL RE- 16  
BUILD DAVID'S FALLEN TENT.

ITS RUINS I WILL REBUILD, AND I WILL SET IT  
UP AGAIN ;

IN ORDER THAT THE REST OF MANKIND MAY 17  
EARNESTLY SEEK THE LORD—

EVEN ALL THE NATIONS WHICH ARE CALLED BY  
MY NAME,"

SAYS THE LORD, WHO HAS BEEN MAKING THESE 18  
THINGS KNOWN FROM AGES LONG PAST'  
(Amos ix. 11, 12).

"My judgement, therefore, is against inflicting un- 19  
expected annoyance on those of the Gentiles who  
are turning to God. Yet let us send them written 20  
instructions to abstain from things polluted by con-  
nexion with idolatry, from fornication, from meat  
killed by strangling, and from blood. For Moses 21  
from the earliest times has had his preachers in  
every town, being read, as he is, Sabbath after  
Sabbath, in the various synagogues."

**A Letter to  
the Gentile  
Churches**

Thereupon it was decided by the 22  
Apostles and Elders, with the approval  
of the whole Church, to choose suitable  
persons from among themselves and send  
them to Antioch, with Paul and Barnabas. Judas,  
called Bar-Sabbas, and Silas, leading men among  
the brethren, were selected, and they took with them 23  
the following letter :

"The Apostles and the elder brethren send greeting  
to the Gentile brethren throughout Antioch, Syria  
and Cilicia. As we have been informed that certain 24  
persons who have gone out from among us have  
disturbed you by their teaching and have unsettled  
your minds, without having received any such in-  
structions from us ; we have unanimously decided to 25  
select certain men and send them to you in company  
with our dear friends Barnabas and Paul, who have 26  
endangered their very lives for the sake of our Lord  
Jesus Christ. We have therefore sent Judas and 27  
Silas, who at themselves bringing you the same  
message by word of mouth. For it has seemed 28  
good to the Holy Spirit and to us to lay upon you

no burden heavier than these necessary requirements --you must abstain from things sacrificed to idols, 29 from blood, from things strangled, and from fornication. Keep yourselves clear of these things, and it will be well with you. Farewell."

They, therefore, having been solemnly sent, came 30 down to Antioch, where they called together the whole assembly and delivered the letter. The people 31 read it, and were delighted with the comfort it brought them. And Judas and Silas, being them- 32 selves also Prophets, gave them a long and encouraging talk, and strengthened them in the faith. After spending some time there they received an 33 affectionate farewell from the brethren to return to those who had sent them. But Paul and Barnabas re- 35 mained in Antioch, teaching and, in company with many others, telling the Good News of the Lord's Message.

### *St. Paul's Second Missionary Tour*

After a while Paul said to Barnabas, 36  
**Silas takes the Place of Barnabas** "Suppose we now revisit the brethren in the various towns in which we have made known the Lord's Message—to see whether they are prospering!"

Barnabas, however, was bent on taking with them 37 John, whose other name was Mark, while Paul 38 deemed it undesirable to have as their companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose 39 a serious disagreement between them, which resulted in their parting from each other, Barnabas taking Mark and setting sail for Cyprus. But Paul chose 40 Silas as his travelling companion; and set out, after being commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, 41 strengthening the Churches.

He also came to Derbe and to Lystra. 1 16

**Timothy joins them at Lystra**

At Lystra he found a disciple, Timothy by name—the son of a Christian Jewess, though he had a Greek father. Timothy 2



was well spoken of by the brethren at Lystra and Iconium, and Paul desiring that he should accompany him on his journey, took him and circumcised him on account of the Jews in those parts, for they all knew that his father was a Greek.

As they journeyed on from town to town, they handed to the brethren for their observance the decisions which had been arrived at by the Apostles and Elders in Jerusalem. So the Churches went on gaining a stronger faith and growing in numbers from day to day.

Phrygia,  
Galatia,  
Troas

Then Paul and his companions passed through Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Message in the province of Asia.

When they reached the frontier of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing along Mysia, they came to Troas.

An Appeal  
from  
Macedonia

Here, one night, Paul saw a vision. There was a Macedonian who was standing, entreating him and saying,

"Come over into Macedonia and help us."

So when he had seen the vision, we immediately looked out for an opportunity of passing on into Macedonia, confidently inferring that God had called us to proclaim the Good News to the people there.

Arrival in  
Philippi

Accordingly we put out to sea from Troas, and ran a straight course to Samothrace. The next day we came to Neapolis, and thence to Philippi, which is a city in Macedonia, the first in its district, a Roman colony. And there we stayed some little time.

Conversion  
of Lydia

On the Sabbath we went beyond the city gate to the riverside, where we had reason to believe that there was a place for prayer; and sitting down we talked with the women who had come together. Among our hearers



was one named Lydia, a dealer in purple goods. She belonged to the city of Thyateira, and was a worshipper of the true God. The Lord opened her heart, so that she gave attention to what Paul was saying. When she and her household had been 15 baptized, she urged us, saying,

"If in your judgement I am a believer in the Lord, come and stay at my house."

And she made us go there.

Cure of a  
mad  
Slave Girl One day, as we were on our way to the 16 place of prayer, a slave girl met us who claimed to be inspired and was accustomed to bring her owners large profits by telling fortunes. She kept following close behind Paul and 17 the rest of us, crying aloud,

"These men are the bondservants of the Most High God, and are proclaiming to you the way of salvation."

This she persisted in for a considerable time, 18 until Paul, wearied out, turned round and said to the spirit,

"I command you in the name of Jesus Christ to come out of her."

And it came out immediately.

Paul and  
Silas  
arrested But when her owners saw that their 19 hopes of gain were gone, they seized Paul and Silas and dragged them off to the magistrates in the public square. Then 20 they brought them before the praetors.

"These men," they said, "are creating a great disturbance in our city. They are Jews, and are 21 teaching customs which we, as Romans, are not permitted to adopt or practise."

The crowd, too, joined in the outcry against them, 22 till at length the praetors ordered them to be stripped and beaten with rods; and, after severely flogging 23 them, they threw them into jail and bade the jailer keep them safely. He, having received an order like 24 that, lodged them in the inner prison, and secured their feet in the stocks.

Conversion  
of their  
Jailer

About midnight Paul and Silas were 25  
praying and singing hymns to God, and 26  
the prisoners were listening to them, when 26  
suddenly there was such a violent shock of  
earthquake that the prison shook to its foundations.  
Instantly the doors all flew open, and the chains fell off  
from every prisoner. Starting up from sleep and 27  
seeing the doors of the jail wide open, the jailer drew  
his sword and was on the point of killing himself,  
supposing that the prisoners had escaped. But Paul 28  
shouted loudly to him saying,

"Do yourself no injury : we are all here."

Then, calling for lights, he sprang in and fell trem- 29  
bling at the feet of Paul and Silas ; and, bringing 30  
them out of the prison, he exclaimed,

"O sirs, what must I do to be saved ?"

"Believe on the Lord Jesus," they replied, "and 31  
both you and your household will be saved."

And they told the Lord's Message to him as well as 32  
to all who were in his house. Then he took them, 33  
even at that time of night, washed their wounds, and  
he and all his household were immediately baptized ;  
and bringing the Apostles up into his house, he spread 34  
a meal for them, and was filled with gladness, with  
his whole household, his faith resting on God.

The two  
Apostles  
released

In the morning the praetors sent their 35  
lictors with the order,

"Release those men."

So the jailer brought Paul word, saying, 36  
"The praetors have sent orders for you to be  
released. Now therefore you can go, and proceed on  
your way in peace."

But Paul said to them,

"After cruelly beating us in public, without trial,  
Roman citizens though we are, they have thrown us  
into prison, and are they now going to send us away  
privately? No, indeed ! Let them come in person  
and fetch us out."

This answer the lictors took back to the praetors, 38  
who were alarmed when they were told that Paul and

Silas were Roman citizens. Accordingly they came 39  
and apologized to them; and, bringing them out,  
asked them to leave the city. Then Paul and Silas, 40  
having come out of the prison, went to Lydia's house;  
and, after seeing the brethren and encouraging them,  
they left Philippi.

Paul Then, passing through Amphipolis and 1 17  
preaches to Apollonia, they went to Thessalonica.  
the Jews in Here there was a synagogue of the Jews.  
Thessalonica Paul—following his usual custom—be 2  
took himself to it, and for three successive Sabbaths  
reasoned with them from the Scriptures, which he 3  
clearly explained, pointing out that it had been  
necessary for the Christ to suffer and rise again from  
the dead, and insisting,

“The Jesus whom I am announcing to you is the  
Christ.”

Some of the people were won over, and attached 4  
themselves to Paul and Silas, including many God-  
fearing Greeks and not a few gentlewomen of high  
rank.

A serious But the jealousy of the Jews was aroused, 5  
Riot follows and, calling to their aid some ill-condi-  
tioned and idle fellows, they got together  
a riotous mob and filled the city with uproar. They  
then attacked the house of Jason and searched for  
Paul and Silas, to bring them out before the assembly  
of the people. But, failing to find them, they dragged 6  
Jason and some of the other brethren before the  
magistrates of the city, loudly accusing them.

“These men,” they said, “who have raised a tumult  
throughout the Empire, have come here also. Jason 7  
has received them into his house; and they all set  
Caesar's authority at defiance, declaring that there is  
another Emperor—one called Jesus.”

Great was the excitement among the crowd, and 8  
among the magistrates of the city, when they heard  
these charges. They required Jason and the rest 9  
to find substantial bail, and after that they let  
them go.

**Beroea** The brethren at once sent Paul and Silas 10  
away by night to Beroea, and they, on  
their arrival, went to the synagogue of the Jews. The 11  
Jews at Beroea were of a nobler disposition than those  
in Thessalonica, for they very readily received the  
Message, and day after day searched the Scriptures  
to see whether it was as Paul stated. As the result 12  
many of them became believers, and so did not a  
few of the Greeks—gentlewomen of good position,  
and men.

**Athens** As soon, however, as the Jews of 13  
Thessalonica learnt that God's Message  
had been proclaimed by Paul at Beroea, they came  
there also, and incited the mob to a riot. Then the 14  
brethren promptly sent Paul down to the sea-coast,  
but Silas and Timothy remained behind. Those who 15  
were caring for Paul's safety went with him as far as  
Athens, and then left him, taking a message from him  
to Silas and Timothy, asking them to join him as  
speedily as possible.

**Paul argues with Jews and Greeks** While Paul was waiting for them in 16  
Athens, his spirit was stirred within him  
when he noticed that the city was full of  
idols. So he had discussions in the syna- 17  
gogue with the Jews and the other worshippers, and  
in the market place, day after day, with those whom  
he happened to meet there. A few of the Epicurean 18  
and Stoic philosophers also encountered him. Some  
of them asked,

"What has this beggarly babbler to say?"

"His business," said others, "seems to be to cry  
up some foreign gods."

This was because he had been telling the Good  
News of Jesus and the Resurrection. Then they 19  
took him and brought him up to the Areopagus,  
asking him,

"May we be told what this new teaching of yours  
is? For the things you are saying sound strange to  
us. We should therefore like to be told exactly what 20  
they mean."

(For all the Athenians and their foreign visitors 21 used to devote their whole leisure to telling or hearing about something new.)

Paul's So Paul, taking his stand in the centre 22  
Speech on of the Areopagus, spoke as follows :  
the "Men of Athens, I perceive that you  
Areopagus are in every respect remarkably religious.  
For as I passed along and observed the things 23  
you worship, I found also an altar bearing the inscription,

'TO AN UNKNOWN GOD.'

"The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. GOD 24 who made the universe and everything in it—He, being Lord of Heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to 25 by human hands, as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather 26 people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes; that they might seek God, if perhaps they 27 could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest 28 union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.' Since then we are God's offspring, we 29 ought not to imagine that His nature resembles gold or silver or marble, or anything sculptured by the art and inventive faculty of man. Those times of 30 ignorance God viewed with indulgence. But now He commands all men everywhere to repent, seeing 31 that He has appointed a day on which, before long, He will judge the world in righteousness, through the instrumentality of a man whom He has predestined to this work, and has made the fact certain to every one by raising Him from the dead."

When they heard Paul speak of a resurrection of dead men, some began to scoff. But others said, "We will hear you again on that subject."

So Paul went away from them. A few, however, attached themselves to him and believed, among them being Dionysius a member of the Council, a gentlewoman named Damāris, and some others.

After this he left Athens and came to Corinth. Here he found a Jew, a native of Pontus, of the name of Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of tent-maker—he lodged with them and worked with them. But, Sabbath after Sabbath, he preached in the synagogue and tried to win over both Jews and Greeks.

Now at the time when Silas and Timothy came down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing him with abusive language, he shook his clothes by way of protest, and said to them,

"Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles."

So he left the place and went to the house of a person called Titius Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the synagogue, believed in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed and received baptism. And, in a vision by night, the Lord said to Paul,

"Dismiss your fears: go on speaking, and do not

Opposition  
and  
Sympathy

Corinth.  
Aquila and  
Priscilla

Arrival of  
Silas and  
Timothy

Eighteen  
Months' Stay  
in Corinth

give up. I am with you, and no one shall attack you 10  
to injure you; for I have very many people in this  
city."

So Paul remained in Corinth for a year and six 11  
months, teaching among them the Message of God.

But when Gallio became Proconsul of 12  
Greece, the Jews with one accord made  
**Paul is**  
**brought**  
**before Gallio** a dead set at Paul, and brought him  
before the court.

"This man," they said, "is inducing people to 13  
offer unlawful worship to God."

But, when Paul was about to begin his defence, 14  
Gallio said to the Jews,

"If it had been some wrongful act or piece of  
cunning knavery I might reasonably have listened  
to you Jews. But since these are questions about 15  
words and names and your Law, you yourselves  
must see to them. I refuse to be a judge in such  
matters."

So he ordered them out of court. Then the people 16 17  
all set upon Sosthenes, the Warden of the syna-  
gogue, and beat him severely in front of the court.  
Gallio did not concern himself in the least about  
this.

After remaining a considerable time 18  
longer in Corinth, Paul took leave of the  
**Ephesus,**  
**Caesarea,**  
**Jerusalem,**  
**Antioch** brethren and set sail for Syria; and  
Priscilla and Aquila were with him. He  
had shaved his head at Cenchreae, because he was  
bound by a vow. They put in at Ephesus, and 19  
there Paul left his companions behind. As for  
himself, he went to the synagogue and had a dis-  
cussion with the Jews. When they asked him to 20  
remain longer he did not consent, but took leave 21  
of them with the promise,

"I will return to you, God willing."

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and 22  
inquired after the welfare of the Church, and then  
went down to Antioch.

*St. Paul's Third Missionary Tour*

**Galatia and  
Phrygia  
revisited**

After spending some time in Antioch, 23 Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.

**Apollos in  
Ephesus and  
Corinth**

Meanwhile a Jew named Apollos came 24 to Ephesus. He was a native of Alexandria, a man of great learning and well versed in the Scriptures. He had 25

been instructed by word of mouth in the way of the Lord, and, being full of burning zeal, he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began 26 to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained God's way to him more accurately. Then, 27 as he had made up his mind to cross over into Greece, the brethren wrote to the disciples in Corinth begging them to give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed ; for he powerfully and 28 in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.

**Disciples  
who had not  
the Holy  
Spirit**

During the stay of Apollos in Corinth, 1 19 Paul, after passing through the inland districts, came to Ephesus, where he found a few disciples.

"Did you receive the Holy Spirit when you first 2 believed?" he asked them.

"No," they replied, "we did not even hear that there is a Holy Spirit."

"Into what then were you baptized?" he 3 asked.

"Into John's baptism," they replied.

"John," he said, "administered a baptism of 4 repentance, bidding the people believe on One who was to come after him ; namely, on Jesus."

On hearing this, they were baptized into the name 5 of the Lord Jesus ; and when Paul laid his hands 6



upon them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy. They 7 numbered in all about twelve men.

**Ephesus a  
Missionary  
Centre for  
Paul**

Afterwards he went into the synagogue. 8  
There for three months he continued to preach fearlessly, explaining in words which carried conviction the truths which concern the Kingdom of God. But some grew 9 obstinate in unbelief and spoke evil of the new faith before all the congregation. So Paul left them, and, taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This 10 went on for two years, so that all the inhabitants of the province of Asia, Jews as well as Greeks, heard the Lord's Message.

**Remarkable  
Miracles**

God also brought about extraordinary 11 miracles through Paul's instrumentality. Towels or aprons, for instance, which 12 Paul had handled used to be carried to the sick, and they recovered from their ailments, or the evil spirits left them.

**The seven  
Sons of  
Sceva**

But there were also some wandering 13 Jewish exorcists who undertook to invoke the name of Jesus over those who had the evil spirits, saying,  
"I command you by that Jesus whom Paul preaches."

There were seven sons of one Sceva, a Jew of 14 high-priestly family, who were doing this.

"Jesus I know," the evil spirit answered, 15  
"and Paul I have heard of, but who are you?"

And the man in whom the evil spirit was sprang on 16 two of them, over-mastered them both, and treated them with such violence, that they fled from the house stripped of their clothes and wounded. All 17 the people of Ephesus, Jews as well as Greeks, came to know of this. There was wide-spread terror, and they began to hold the name of the Lord Jesus in high honour.

**The Sorcerers' Books are burned** Many also of those who believed came 18  
 confessing without reserve what their  
 conduct had been, and not a few of those 19  
 who had practised magical arts brought  
 their books together and burnt them in the presence  
 of all. The total value was reckoned and found to be  
 50,000 silver coins. Thus mightily did the Lord's 20  
 Message spread and triumph !

**Paul's Hopes and Plans** When matters had reached this point, 21  
 Paul decided in his own mind to travel  
 through Macedonia and Greece, and go to  
 Jerusalem.

"After that," he said, "I must also see Rome."

But he sent two of his assistants, Timothy and 22  
 Erastus, to Macedonia, while he himself remained  
 for a while in Roman Asia.

**Demetrius creates an Uproar** Now just at that time there arose no 23  
 small commotion about the new faith.  
 There was a certain Demetrius, a silver- 24  
 smith, who made miniature silver sanc-  
 tuaries of Diana, a business which brought great gain  
 to the mechanics in his employ. He called his work- 25  
 men together, and others who were engaged in  
 similar trades, and said to them,

"You men well know that our prosperity depends  
 on this business of ours ; and you see and hear that, 26  
 not in Ephesus only but throughout almost the whole  
 province of Asia, this fellow Paul has led away a vast  
 number of people by inducing them to believe that  
 they are not gods at all that are made by men's hands.  
 There is danger, therefore, not only that this our 27  
 trade will become of no account, but also that the  
 temple of the great goddess Diana will fall into utter  
 disrepute, and that before long she will be actually  
 deposed from her majestic rank—she who is now  
 worshipped by the whole province of Asia ; nay, by  
 the whole world."

After listening to this harangue, they became 28  
 furiously angry and kept calling out,

"Great is the Ephesian Diana !"

The riot and uproar spread through the whole city, 29  
till at last with one accord they rushed into the  
Theatre, dragging with them Gaius and Aristarchus,  
two Macedonians who were fellow travellers with  
Paul. Then Paul would have liked to go in and 30  
address the people, but the disciples would not let him  
do so. A few of the public officials, too, who were 31  
friendly to him, sent repeated messages entreating  
him not to venture into the Theatre. The people, 32  
meanwhile, kept shouting, some one thing and some  
another; for the assembly was all uproar and con-  
fusion, and the greater part had no idea why they  
had come together. Then some of the people 33  
crowded round Alexander, whom the Jews had  
pushed forward; and Alexander, motioning with his  
hand to get silence, was prepared to make a defence  
to the people. No sooner, however, did they see 34  
that he was a Jew, than there arose from them  
all one roar of shouting, lasting about two  
hours.

"Great is the Ephesian Diana," they said.

At length the Recorder quieted them 35

**A Protest  
from the  
Recorder**

down.

"Men of Ephesus," he said, "who is  
there of all mankind that needs to be told

that the city of Ephesus is the guardian of the temple  
of the great Diana and of the image which fell down  
from Zeus? These facts, then, being unquestioned, 36  
it becomes you to maintain your self-control and not  
act recklessly. For you have brought these men here, 37  
who are neither robbers of temples nor blasphemers  
of our goddess. If, however, Demetrius and the 38  
mechanics who support his contention have a  
grievance against any one, there are assize-days and  
there are Proconsuls: let the persons interested  
accuse one another. But if you desire anything 39  
further, it will have to be settled in the regular  
assembly. For in connexion with to-day's pro- 40  
ceedings there is danger of our being charged with  
attempted insurrection, there having been no real

reason for this riot ; nor shall we be able to justify the behaviour of this disorderly mob."

With these words he dismissed the assembly,

**Paul in Macedonia, Greece, and Troas** When the uproar had ceased, Paul sent for the disciples ; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia.

Passing through those districts he encouraged the disciples in frequent addresses, and then came into Greece, and spent three months there. The Jews having planned to waylay him whenever he might be on the point of taking ship for Syria, he decided to travel back by way of Macedonia. He was accompanied as far as the province of Asia by Sopater the Beroean, the son of Pyrrhus ; by the Thessalonians, Aristarchus and Secundus ; by Gaius of Derbe, and Timothy ; and by the Asians, Tychicus and Trophimus. These brethren had gone on and were waiting for us in the Troad. But we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in the Troad, where we remained for a week.

**He restores Eutychus to Life** On the first day of the week, when we had met to break bread, Paul, who was going away the next morning, was preaching to them, and prolonged his discourse till midnight. Now there were a good many lamps in the room upstairs where we all were, and a youth of the name of Eutychus was sitting at the window. This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the second floor and was taken up dead. Paul, however, went down, threw himself upon him, and folding him in his arms said, "Do not be alarmed ; his life is still in him."

Then he went upstairs again, broke bread, and took some food ; and, after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

**Paul at the Port of Ephesus** The rest of us had already gone on 13  
board a ship, and now we set sail for  
Assos, intending to take Paul on board  
there ; for so he had arranged, he himself  
intending to go by land. Accordingly, when he met 14  
us at Assos, we took him on board and came to  
Mitylene. Sailing from there, we arrived the next 15  
day off Chios. On the next we touched at  
Samos ; and on the day following reached Miletus.  
For Paul's plan was to sail past Ephesus, so as not 16  
to spend much time in the province of Asia ; since he  
was very desirous of being in Jerusalem, if possible,  
on the day of the Harvest Festival.

**His Farewell Address** From Miletus he sent to Ephesus for the 17  
Elders of the Church to come to him.  
Upon their arrival he said to them, 18

" You Elders well know, from the first day of my  
setting foot in the province of Asia, the kind of life I  
lived among you the whole time, serving the Lord in 19  
all humility, and with tears, and amid trials which  
came upon me through the plotting of the Jews  
—and that I never shrank from declaring to you 20  
anything that was profitable, or from teaching you  
in public and in your homes, and urging upon both 21  
Jews and Greeks the necessity of turning to God  
and of believing in Jesus our Lord.

" And now, impelled by a sense of duty, I am on 22  
my way to Jerusalem, not knowing what will happen  
to me there, except that the Holy Spirit, at town after 23  
town, testifies to me that imprisonment and suffering  
are awaiting me. But even the sacrifice of my life 24  
I count as nothing, if only I may perfect my earthly  
course, and be faithful to the duty which the Lord  
Jesus has entrusted to me of proclaiming, as of  
supreme importance, the Good News of God's  
grace.

" And now, I know that none of you among whom 25  
I have gone in and out proclaiming the coming of  
the Kingdom, will any longer see my face. There- 26  
fore I protest to you to-day that I am not responsible

for the ruin of any one of you. For I have not 27  
shrunk from declaring to you God's whole truth.

"Take heed, to yourselves and to all the flock 28  
among which the Holy Spirit has placed you to  
take the oversight for Him and act as shepherds to  
the Church of God, which He has bought with  
His own blood. I know that, when I am gone, 29  
cruel wolves will come among you and will not  
spare the flock; and that from among your own 30  
selves men will rise up who will seek with their  
perverse talk to draw away the disciples after them.  
Therefore be on the alert; and remember that, night 31  
and day, for three years, I never ceased admonishing  
every one, even with tears.

"And now I commend you to God and to the word 32  
of His grace. He is able to build you up and to  
give you your inheritance among His people. No 33  
one's silver or gold or clothing have I coveted. You 34  
yourselves know that these hands of mine have  
provided for my own necessities and for the people  
with me. In all things I have set you an example, 35  
showing you that, by working as I do, you ought to  
help the weak, and to bear in mind the words of the  
Lord Jesus, how He Himself said,

"'It is more blessed to give than to receive.'"

Having spoken thus, Paul knelt down and prayed 36  
with them all; and with loud lamentation they all 37  
threw their arms round his neck, and kissed him  
lovingly, grieved above all things at his having told 38  
them that after that day they were no longer to see  
his face. And they went with him to the ship.

When, at last, we had torn ourselves 1 2  
**He resumes** away and had set sail, we ran in a straight  
**his Journey** course to Cos; the next day to Rhodes,  
**to Jerusalem** and from there to Patara. Finding a ship 2  
bound for Phoenicia, we went on board and put to  
sea. After sighting Cyprus and leaving that island on 3  
our left, we continued our voyage to Syria and put in  
at Tyre: for there the ship was to unload her cargo.  
Having searched for the disciples and found them, 4

we stayed at Tyre for seven days ; and, taught by the Spirit, they repeatedly urged Paul not to proceed to Jerusalem. When, however, our time was up, we 5 left and went on our way, all the disciples and their wives and children coming to see us off. Then, after kneeling down on the beach and praying, we took leave of one another ; and we went on board, 6 while they returned home.

As for us, our voyage was over when 7  
**With Philip** having sailed from Tyre we reached  
**in Caesarea** Ptolemais. Here we inquired after the welfare of the brethren, and remained a day with them. On the morrow we left Ptolemais and went 8 on to Caesarea, where we came to the house of Philip the Evangelist, who was one of the seven, and stayed with him.

Now Philip had four unmarried 9  
**Agabus pre-** daughters who were prophetesses ; and 10  
**dicts Paul's** during our somewhat lengthy stay a  
**Imprison-** Prophet of the name of Agabus came  
**ment** down from Judaea. When he arrived he took Paul's 11 loincloth, and bound his own feet and arms with it, and said,

"Thus says the Holy Spirit, 'So will the Jews in Jerusalem bind the owner of this loincloth, and will hand him over to the Gentiles.'"

As soon as we heard these words, both we and the 12 brethren at Caesarea entreated Paul not to go up to Jerusalem. His reply was, . . . . 13

"What can you mean by thus breaking my heart with your grief ? Why, as for me, I am ready not only to go to Jerusalem and be put in chains, but even to die there for the sake of the Lord Jesus."

So when he was not to be dissuaded, we ceased 14 remonstrating with him and said,

"The Lord's will be done !"

A few days afterwards we loaded our 15  
**Paul reaches** baggage-cattle and continued our journey  
**Jerusalem** to Jerusalem. Some of the disciples from 16 Caesarea also joined our party, and brought with



them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. At length we 17 reached Jerusalem, and there the brethren gave us a hearty welcome.

### *Paul in Jerusalem*

**An Inter-** On the following day we went with Paul 18  
**view with** to call on James, and all the Elders of the  
**James and** Church came also. After exchanging 19  
**others** friendly greetings, Paul told in detail all that God had done among the Gentiles through his instrumentality. And they, when they had heard his 20 statement, gave the glory to God.

**Paul tries** Then they said,  
**to conciliate** "You see, brother, how many tens of  
**the Jewish** thousands of Jews there are among those  
**Christians** who have accepted the faith, and they are all zealous upholders of the Law. Now what they 21 have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs. What then ought 22 you to do? They are sure to hear that you have come to Jerusalem; so do this which we now tell you. We 23 have four men here who have a vow resting on them. Associate with these men and purify yourself with 24 them, and pay their expenses so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself scrupulously obey the Law. But as for the Gentiles who have accepted the faith, 25 we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication."

So Paul associated with the men; and the next day, 26 having purified himself with them, he went into the Temple, giving every one to understand that the days of their purification were finished, and there he remained until the sacrifice for each of them was offered.



But, when the seven days were nearly 27  
 He is seized over, the Jews from the province of Asia,  
 by the Mob having seen Paul in the Temple, set about  
 rousing the fury of all the people against him. They 28  
 laid hands on him, crying out,

"Men of Israel, help ! help ! This is the man who  
 goes everywhere preaching to everybody against the  
 Jewish people and the Law and this place. And  
 besides, he has even brought Gentiles into the Temple  
 and has desecrated this holy place."

(For they had previously seen Trophimus the 29  
 Ephesian with him in the city, and imagined that Paul  
 had brought him into the Temple.) The excitement 30  
 spread through the whole city, and the people rushed  
 in crowds to the Temple, and there laid hold of Paul  
 and began to drag him out ; and the Temple gates  
 were immediately closed.

But while they were trying to kill Paul, 31  
 The Roman word was taken up to the Tribune in  
 Tribune command of the battalion, that all Jeru-  
 rescues him salem was in a ferment. He instantly 32  
 sent for a few soldiers and their officers, and came  
 down among the people with all speed. At the sight  
 of the Tribune and the troops they ceased beating  
 Paul. Then the Tribune, making his way to him, 33  
 arrested him, and, having ordered him to be secured  
 with two chains, proceeded to ask who he was and  
 what he had been doing. Some of the crowd shouted 34  
 one accusation against Paul, and some another, until,  
 as the uproar made it impossible for the truth to be  
 ascertained with certainty, the Tribune ordered him  
 to be brought into the barracks. When Paul was going 35  
 up the steps, he had to be carried by the soldiers  
 because of the violence of the mob ; for the whole 36  
 mass of the people pressed on in the rear, shouting,  
 "Away with him !"

When he was about to be taken into the 37  
 Paul barracks, Paul said to the Tribune,  
 explains "May I speak to you ?"  
 who he is "Do you know Greek?" the Tribune 38

asked. "Are you not the Egyptian who some years ago excited the riot of the 4,000 cut-throats, and led them out into the Desert?"

"I am a Jew," replied Paul, "belonging to Tarsus 39 in Cilicia, and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people."

So with his permission Paul stood on the steps and 40 motioned with his hand to the people to be quiet; and when there was perfect silence he addressed them in Hebrew.

Paul tells  
the Crowd  
the Story  
of his  
Conversion

"Brethren and fathers," he said, "listen 1 to my defence which I now make before you." And on hearing him address them in 2 Hebrew, they kept all the more quiet; and he said,

"I am a Jew, born at Tarsus in Cilicia, but brought 3 up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted to 4 death this new faith, continually binding both men and women and throwing them into prison; as the 5 High Priest also and all the Elders can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.

"But on my way, when I was now not far from 6 Damascus, about noon a sudden blaze of light from Heaven shone round me. I fell to the ground and 7 heard a voice say to me,

"Saul, Saul, why are you persecuting Me?"

"Who art thou, Lord?" I asked.

"I am Jesus, the Nazarene," He replied, 'whom you 8 are persecuting.'

"Now the men who were with me, though they 9 saw the light, did not hear the words of Him who spoke to me. And I asked,

"What am I to do, Lord?"

"And the Lord said to me,

“ ‘ Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.’

“ And as I could not see because the light had been 11 so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus.

“ And a certain Ananias, a pious man who obeyed 12 the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, 13

“ ‘ Brother Saul, recover your sight.’

“ I instantly regained my sight and looked up at him. Then he said, ‘ The God of our forefathers has 14 appointed you to know His will, and to see the righteous One and hear Him speak. For you shall 15 be a witness for Him, to all men, of what you have seen and heard. And now why delay? Rise, get 16 yourself baptized, and wash off your sins, calling upon His name.’

“ After my return to Jerusalem, and while praying 17 in the Temple, I fell into a trance. I saw Jesus, and 18 He said to me,

“ ‘ Make haste and leave Jerusalem quickly, because they will not accept your testimony about Me.’

“ ‘ Lord,’ I replied, ‘ they themselves well know how 19 active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in Thee ; and when they were shedding the blood of Stephen, 20 Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him.’

“ ‘ Go,’ He replied ; ‘ I will send you as an Apostle 21 to nations far away.’ ”

Although a Roman Citizen he is bound      Until they heard this last statement the 22 people listened to Paul, but now with a roar of disapproval they cried out,

“ Away with such a fellow from the earth ! He ought not to be allowed to live.”

And when they continued their furious shouts, 23 throwing their clothes into the air and flinging dust about, the Tribune ordered him to be brought into 24 the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out

against him. But, when they had tied him up with the straps, Paul said to the Captain who stood by, 25

"Does the Law permit you to flog a Roman citizen—and one too who is uncondemned?"

On hearing this question, the Captain went to report the matter to the Tribune. 26

"What are you intending to do?" he said. "This man is a Roman citizen."

So the Tribune came to Paul and asked him, 27

"Tell me, are you a Roman citizen?"

"Yes," he said.

"I paid a large sum for my citizenship," said the Tribune. 28

"But I was born free," said Paul.

So the men who had been on the point of putting him under torture immediately left him. And the Tribune, too, was frightened when he learnt that Paul was a Roman citizen, for he had had him bound. 29

The next day, wishing to know exactly what charge was being brought against him by the Jews, the Tribune ordered his chains to be removed; and, having sent word to the High Priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them. 30

**Paul brought before the Sanhedrin**

Then Paul, fixing a steady gaze on the Sanhedrin, said, 1 2

**He protests that he is innocent** "Brethren, it is with a perfectly clear conscience that I have discharged my duties before God up to this day."

On hearing this the High Priest Ananias ordered those who were standing near Paul to strike him on the mouth. 2

"Before long," exclaimed Paul, "God will strike you, you white-washed wall! Are you sitting there to judge me in accordance with the Law, and do you yourself actually break the Law by ordering me to be struck?" 3

"Do you rail at God's High Priest?" cried the men who stood by him. 4

"I did not know, brethren," replied Paul, "that he 5  
was the High Priest; for it is written, 'THOU SHALT  
NOT SPEAK EVIL OF A RULER OF THY PEOPLE'"

(Exod. xxii. 28).

**Dissension between Pharisees and Sadducees** Noticing, however, that the Sanhedrin 6  
consisted partly of Sadducees and partly  
of Pharisees, he called out loudly among  
them,

"Brethren, I am a Pharisee, the son of  
Pharisees It is because of my hope of a resurrection  
of the dead that I am on my trial."

These words of his caused an angry dispute 7  
between the Pharisees and the Sadducees, and the  
assembly took different sides. For the Sadducees 8  
maintain that there is no resurrection, and neither  
angel nor spirit; but the Pharisees acknowledge the  
existence of both. So there arose a great uproar; 9  
and some of the Scribes belonging to the sect of the  
Pharisees sprang to their feet and fiercely contended,  
saying,

"We find no harm in the man. What if a spirit  
has spoken to him, or an angel——!"

**Paul again rescued by the Tribune** But when the struggle was becoming 10  
violent, the Tribune, fearing that Paul  
would be torn to pieces by the people,  
ordered the troops to go down and take  
him from among them by force and bring him into  
the barracks.

**Jesus comforts Paul. A Plot to kill the Apostle** The following night the Lord came and 11  
stood at Paul's side, and said,

"Be of good courage, for as you have  
borne faithful witness about me in  
Jerusalem, so you must also bear witness  
in Rome."

Now, when daylight came, the Jews formed a 12  
conspiracy and solemnly swore not to eat or drink till  
they had killed Paul. There were more than forty of 13  
them who bound themselves by this oath. They went 14  
to the High Priests and Elders and said to them,

"We have bound ourselves under a heavy curse to

take no food till we have killed Paul. Now therefore 15  
you and the Sanhedrin should make representations  
to the Tribune for him to bring him down to you,  
under the impression that you intend to inquire more  
minutely about him; and we are prepared to  
assassinate him before he comes near the place."

But Paul's sister's son heard of the 16  
**His Nephew** intended attack upon him. So he came  
**informs the** and went into the barracks and told Paul  
**Tribune of it** about it; and Paul called one of the 17  
Captains and said,

"Take this young man to the Tribune, for he has  
information to give him."

So he took him and brought him to the Tribune, 18  
and said,

"Paul, the prisoner, called me to him and begged  
me to bring this youth to you, because he has some-  
thing to say to you."

Then the Tribune, taking him by the arm, with- 19  
drew out of the hearing of others and asked him,

"What have you to tell me?"

"The Jews," he replied, "have agreed to request 20  
you to bring Paul down to the Sanhedrin to-morrow  
for the purpose of making yourself more accurately  
acquainted with the case. I beg you not to comply; 21  
for more than forty men among them are lying in  
wait for him, who have solemnly vowed that they  
will neither eat nor drink till they have assassinated  
him; and even now they are ready, in anticipation  
of receiving that promise from you."

So the Tribune sent the youth home, cautioning 22  
him.

"Do not let any one know that you have given me  
this information," he said.

Then, calling to him two of the Captains, 23  
**The Tribune** he gave his orders.  
**sends him to**

**Caesarea** "Get ready two hundred men," he said,  
"to march to Caesarea, with seventy  
cavalry and two hundred light infantry, starting at  
nine o'clock to-night."

He further told them to provide horses to mount 24  
Paul on, so as to bring him safely to Felix the  
Governor. He also wrote a letter of which these 25  
were the contents :

“Claudius Lysias to his Excellency, Felix the 26  
Governor : all good wishes. This man Paul had been 27  
seized by the Jews, and they were on the point of  
killing him, when I came upon them with the troops  
and rescued him, for I had been informed that he  
was a Roman citizen. And, wishing to know with 28  
certainty the offence of which they were accusing  
him, I brought him down into their Sanhedrin, and I 29  
discovered that the charge had to do with questions  
of their Law, but that he was accused of nothing  
for which he deserves death or imprisonment. But 30  
now that I have received information of an intended  
attack upon him, I immediately send him to you,  
directing his accusers also to state before you the  
case they have against him.”

**Paul's  
Reception  
by Felix**

So, in obedience to their orders, the 31  
soldiers took Paul and brought him by  
night as far as Antipatris. The next day 32  
the infantry returned to the barracks,

leaving the cavalry to proceed with him ; and, the 33  
cavalry having reached Caesarea and delivered the  
letter to the Governor, they brought Paul also to him.  
Felix, after reading the letter, inquired from what 34  
province he was ; and being told “from Cilicia,”  
he said, 35

“I will hear all you have to say, when your  
accusers also have come.”

And he ordered him to be detained in custody in  
Herod's Palace.

Five days after this, Ananias the High 1 24  
Priest came down to Caesarea with a  
number of Elders and a pleader called  
Tertullus. They stated to the Governor  
the case against Paul. So Paul was sent for, and 2  
Tertullus began to impeach him as follows.

“Indebted as we are,” he said, “to you, most noble

Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we 3 accept them with profound gratitude. But—not to 4 detain you too long—I beg you in your forbearance to listen to a brief statement from us. For we have 5 found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted to profane the 6 Temple, but we arrested him. You, however, by 8 examining him, will yourself be able to learn the truth as to all this which we allege against him.”

The Jews also joined in the charge, maintaining 9 that these were facts.

Paul  
protests  
that he is  
innocent

Then, at a sign from the Governor, 10 Paul answered,  
“Knowing, Sir, that for many years you have administered justice to this nation, I cheerfully make my defence. For you have it in 11 your power to ascertain that it is not more than twelve days ago that I went up to worship in Jerusalem; and that neither in the Temple nor in the 12 synagogues, nor anywhere in the city, did they find me disputing with any opponent or collecting a crowd about me. Nor can they prove the charges 13 which they are now bringing against me. But this 14 I confess to you—that in the way which they style a heresy, I worship the God of our forefathers, believing everything that is taught in the Law or is written in the Prophets, and having a hope directed 15 towards God, which my accusers themselves also entertain, that before long there will be a resurrection both of the righteous and the unrighteous. This too 16 is my own earnest endeavour—always to have a clear conscience in relation to God and man.

“Now after an interval of several years I came to 17 bring alms to my nation, and to offer sacrifices. While I was busy about these, they found me in the 18 Temple purified, with no crowd around me and no



uproar ; but there were certain Jews from the province of Asia. They ought to have been here 19 before you, and to have been my prosecutors, if they have any charge to bring against me. Or let these 20 men themselves say what misdemeanour they found me guilty of when I stood before the Sanhedrin, unless it was in that one expression which I made 21 use of when I shouted out as I stood among them,

“ ‘The resurrection of the dead is the thing about which I am on my trial before you to-day.’ ”

**Felix acts  
kindly  
towards  
Paul.**

At this point Felix, who was fairly well 22 informed about the new faith, adjourned the trial, saying to the Jews,

“ ‘When the Tribune Lysias comes down, I will enter carefully into the matter.’ ”

And he gave orders to the Captain that Paul was 23 to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness.

**Felix pro-  
crastinates  
for two  
Years**

Not long after this, Felix came with 24 Drusilla his wife, a Jewess, and sending for Paul, listened to him as he spoke about faith in Christ Jesus. But when he dealt 25

with the subjects of justice, self-control, and the judgement which was soon to come, Felix became alarmed and said,

“ ‘For the present leave me, and when I can find a convenient opportunity I will send for you.’ ”

At the same time he hoped that Paul would give 26 him money ; and for this reason he sent for him the oftener to converse with him. But after the lapse of 27 fully two years Felix was succeeded by Porcius Festus ; and being desirous of gratifying the Jews, Felix left Paul still in prison.

**Festus  
becomes  
Governor**

Festus, having entered on his duties as 1 **25** governor of the province, two days later went up from Caesarea to Jerusalem.

The High Priests and the leading men 2 among the Jews immediately made representations

to him against Paul, and begged him—asking it as a 3  
favour, to Paul's prejudice—to have him brought to  
Jerusalem. They were planning an ambush to kill  
him on the way. Festus, however, replied that Paul 4  
was in custody in Caesarea, and that he was himself  
going there very soon.

"Therefore let those of you," he said, "who can 5  
come, go down with me, and impeach the man, if  
there is anything amiss in him."

After a stay of eight or ten days in 6  
**Paul again** Jerusalem—not more—he went down to  
**pleads 'Not** Caesarea; and the next day, taking his  
**Guilty'** seat on the tribunal, he ordered Paul to be  
brought in. Upon Paul's arrival, the Jews who had 7  
come down from Jerusalem stood round him, and  
brought many grave charges against him which they  
were unable to substantiate. But, in reply, Paul 8  
said,

"Neither against the Jewish Law, nor against the  
Temple, nor against Caesar, have I committed any  
offence whatever."

Then Festus, being anxious to gratify 9  
**Paul appeals** the Jews, asked Paul,  
**to the**

**Emperor** "Are you willing to go up to Jeru-  
salem, and there stand your trial before me  
on these charges?"

"I am standing before Caesar's tribunal," replied 10  
Paul, "where alone I ought to be tried. The Jews  
have no real ground of complaint against me, as in  
fact you yourself are beginning to see more clearly.  
If, however, I have done wrong and have committed 11  
any offence for which I deserve to die, I do not ask to  
be excused that penalty. But if there is no truth in  
what these men allege against me, no one has the  
right to give me up to them as a favour. I appeal to  
Caesar."

Then, after conferring with the Council, Festus 12  
replied,

"To Caesar you have appealed : to Caesar you shall  
go."

**Festus tells** A short time after this, Agrippa the king 13  
**Herod** and Bernice came to Caesarea to pay a  
**Agrippa** complimentary visit to Festus ; and, during 14  
**about Paul** their rather long stay, Festus laid Paul's  
 case before the king.

"There is a man here," he said, "whom Felix left  
 a prisoner, about whom, when I went to Jerusalem, 15  
 the High Priests and the Elders of the Jews made  
 representations to me, begging that sentence might  
 be pronounced against him. My reply was that it is 16  
 not the custom among the Romans to give up any one  
 for punishment before the accused has had his  
 accusers face to face, and has had an opportunity of  
 defending himself against the charge which has been  
 brought against him.

"When, therefore, a number of them came here, 17  
 the next day I took my seat on the tribunal, without  
 any loss of time, and ordered the man to be brought  
 in. But, when his accusers stood up, they did not 18  
 charge him with the misdemeanours of which I had  
 been suspecting him. But they quarrelled with him 19  
 about certain matters connected with their own  
 religion, and about one Jesus who had died, but—so  
 Paul persistently maintained—is now alive. I was at 20  
 a loss how to investigate such questions, and asked  
 Paul whether he would care to go to Jerusalem and  
 there stand his trial on these matters. But when 21  
 Paul appealed to have his case kept for the Emperor's  
 decision, I ordered him to be kept in prison until I  
 could send him up to Caesar."

"I should like to hear the man myself," said 22  
 Agrippa.

"To-morrow," replied Festus, "you  
 shall."

**He brings** Accordingly, the next day, Agrippa and  
**Paul before** Bernice came in state and took their seats 23  
**Agrippa** in the Judgement Hall, attended by the Tribunes and  
 the men of high rank in the city ; and, at the com-  
 mand of Festus, Paul was brought in. Then Festus 24  
 said,

“King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover that he had done anything for which he deserved to die ; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, however, to tell our Sovereign about him. So I have brought the man before you all—and especially before you, King Agrippa—that after he has been examined I may find something which I can put into writing. For, when sending a prisoner to Rome, it seems to me to be absurd not to state the charges against him.”

Then Agrippa said to Paul,  
**Paul tells the Story of his own Life** “You have permission to speak about yourself.”

So Paul, with outstretched arm, proceeded to make his defence.

“As regards all the accusations brought against me by the Jews,” he said, “I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so familiar with all the customs and speculations that prevail among the Jews ; and for this reason, I pray you, give me a patient hearing.”

“The kind of life I have lived from my youth upwards, as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know me of old—if they would but testify to the fact—how, being an adherent of the strictest sect of our religion, my life was that of a Pharisee. And now I stand here impeached because of my hope in the fulfilment of the promise made by God to our forefathers—the promise which our twelve tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, Sir, that I am accused by the Jews. Why is it deemed with all of you a thing past belief if God raises the dead to life ?

“I myself, however, thought it a duty to do many

things in hostility to the name of Jesus, the Nazarene. 10  
And that was how I acted in Jerusalem. Armed with  
authority received from the High Priests I shut up  
many of God's people in various prisons, and when they  
were about to be put to death I gave my vote against  
them. In all the synagogues also I punished them 11  
many a time, and tried to make them blaspheme; and  
in my wild fury I chased them even to foreign towns.

"While thus engaged, I was travelling one day to 12  
Damascus armed with authority and a commission  
from the High Priests, and on the journey at noon,  
Sir, I saw a light from Heaven—brighter than the 13  
brightness of the sun—shining around me and around  
those who were travelling with me. We all fell to 14  
the ground; and I heard a voice which said to me  
in Hebrew,

"Saul, Saul, why are you persecuting Me? You  
are finding it painful to kick against the ox-goad."

"Who art Thou, Lord?" I asked. 15

"I am Jesus whom you are persecuting," the Lord  
replied. "But rise, and stand on your feet; for I 16  
have appeared to you for the very purpose of ap-  
pointing you My servant and My witness both as to  
the things you have already seen and as to those in  
which I will appear to you. I will save you from the 17  
Jewish people and from the Gentiles, to whom I send  
you to open their eyes, that they may turn from darkness 18  
to light and from the obedience to Satan to God, in  
order to receive forgiveness of sins and an inheritance  
among those who are sanctified through faith in Me."

"Therefore, King Agrippa, I was not disobedient 19  
to the heavenly vision; but I proceeded to preach 20  
first to the people in Damascus, and then to those in  
Jerusalem and in all Judaea, and to the Gentiles,  
that they must repent and turn to God, and live lives  
consistent with such repentance.

"It was on this account that the Jews seized me in 21  
the Temple and tried to kill me. Having, however, 22  
obtained the help which is from God, I have stood  
firm until now, and have solemnly exhorted rich and

poor alike, saying nothing except what the Prophets and Moses predicted as soon to happen, since the Christ was to be a suffering Christ, and by coming back from the dead was then to be the first to proclaim a message of light both to the Jewish people and to the Gentiles." 23

As Paul thus made his defence, Festus exclaimed in a loud voice, 24

"You are raving mad, Paul ; your great learning is driving you mad."

"I am not mad, most noble Festus," replied Paul ; 25  
 "I am speaking words of sober truth. For the King, 26  
 to whom I speak freely, knows about these matters. I am not to be persuaded that any detail of them has escaped his notice ; for these things have not been done in a corner. King Agrippa, do you believe the 27  
 Prophets? I know that you believe them."

Agrippa answered, 28

"In brief, you are doing your best to persuade me to become a Christian."

"My prayer to God, whether briefly or at length," 29  
 replied Paul, "would be that not only you but all who are my hearers to-day, might become such as I am—except these chains."

So the King rose, and the Governor, 30  
**Paul** and Bernice, and those who were sitting  
**declared** with them ; and, having withdrawn, they 31  
**innocent** talked to one another and said,

"This man is doing nothing for which he deserves death or imprisonment."

And Agrippa said to Festus, 32

"He might have been set at liberty, if he had not appealed to Caesar."

### *Paul's Voyage to Italy*

**The Ship  
 from Adra-  
 myttium  
 takes Paul  
 to Sidon**

Now when it was decided that, we 1  
 should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a Captain of the Augustan battalion ; and going on board a ship of 2

Adramyttium which was about to sail to the ports of the province of Asia, we put to sea ; Aristarchus, the Macedonian, from Thessalonica, forming one of 3 our party. The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

**Myra,** Putting to sea again, we sailed under 4  
**Cnidus,** the lee of Cyprus, because the winds were  
**Salmone,** against us ; and, sailing the whole length 5  
**Fair Havens** of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. There Julius found an 6 Alexandrian ship bound for Italy, and put us on board of her. It took several days of slow sailing for us 7 to come with difficulty off Cnidus ; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete by Salmone. Then, coasting along with difficulty, we reached a 8 place called ' Fair Havens,' near the town of Lasea.

**Paul's** Our voyage thus far had occupied a 9  
**Advice to his** considerable time, and the navigation  
**Companions** being now unsafe and the Fast also already over, Paul warned them.

"Sirs," he said, "I perceive that before long 10 the voyage will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also."

But Julius let himself be persuaded by the pilot and 11 by the owner rather than by Paul's arguments ; and 12 as the harbour was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete facing north-east and south-east—to winter there. And a light breeze from the south 13 sprang up, so that they supposed they were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore.

**The Storm** But it was not long before a furious 14 north-east wind, coming down from the mountains, burst upon us and carried the ship out of

her course. She was unable to make headway 15  
 against the gale ; so we gave up and let her drive.  
 Then we ran under the lee of a little island called 16  
 Cauda, where we managed with great difficulty to  
 secure the boat ; and, after hoisting it on board, they 17  
 used frapping-cables to undergird the ship, and, as  
 they were afraid of being driven on the Syrtis quick-  
 sands, they lowered the gear and lay to. But, as the 18  
 storm was still violent, the next day they began to  
 lighten the ship ; and, on the third day, with their 19  
 own hands they threw the ship's spare gear over-  
 board. Then, when for several days neither sun nor 20  
 stars were seen and the terrific gale still harassed us,  
 the last ray of hope was now vanishing.

**Paul, divine-** When for a long time they had taken 21  
**ly comforted,** but little food, Paul, standing up among  
**cheers his** them, said,  
**Companions**

“Sirs, you ought to have listened to me  
 and not have sailed from Crete. You would then  
 have escaped this suffering and loss. But now take 22  
 courage, for there will be no destruction of life  
 among you, but of the ship only. For there stood by 23  
 my side, last night, an angel of the God to whom  
 I belong, and whom also I worship, and he said, 24

“‘Dismiss all fear, Paul, for you must stand before  
 Caesar ; and God has granted you the lives of all who  
 are sailing with you.’

“Therefore, Sirs, take courage ; for I believe God, 25  
 and am convinced that things will happen exactly as  
 I have been told. But we are to be stranded on 26  
 a certain island.”

**The Ship** It was now the fourteenth night, and 27  
**drifts near** we were drifting through the Sea of Adria,  
**an unknown** when, about midnight, the sailors sus-  
**Shore** pected that land was close at hand. So 28  
 they hove the lead and found twenty fathoms of  
 water ; and after a short time they hove again and  
 found fifteen fathoms. Then for fear of possibly 29  
 running on rocks, they threw out four anchors from  
 the stern and waited impatiently for daylight. The 30



sailors, however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow. But Paul, addressing Julius and the soldiers, said, 31

"Your lives will be sacrificed, unless these men remain on board."

Then the soldiers cut the ropes of the ship's boat 32 and let her fall off.

Paul per- And continually, up till daybreak, Paul 33  
suades his kept urging all on board to take some  
Companions food.  
to take Food

"This is the fourteenth day," he said, "that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I therefore strongly advise you to take some food. 34 This is essential for your safety. For not a hair will perish from the head of any one of you."

Having said this he took some bread, and, after 35 giving thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits 36 of all, and they too took food. There were 276 of us, 37 crew and passengers, all told. After eating a hearty 38 meal they lightened the ship by throwing the wheat overboard.

When daylight came, they tried in vain 39  
The Ship is to recognise the coast. But an inlet with  
wrecked a sandy beach attracted their attention, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors 40 and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, 41 they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

Now the soldiers recommended that the 42  
All on board land safely at Malta prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their Captain, bent on 43

securing Paul's safety, kept them from their purpose and gave orders that those who could swim should first jump overboard and get to land ; and that the rest should follow, some on planks, and others on various things from the ship. In this way they all got safely to land. 44

**Paul and the Viper** Our lives having been thus preserved, 1 we discovered that the island was called Malta. The strange-speaking natives 2 showed us remarkable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold. Now, when Paul had gathered a 3 bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature 4 hanging to his hand, they said to one another,

"Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live."

He, however, shook the reptile off into the fire and 5 was unhurt. They expected him soon to swell with 6 inflammation or suddenly fall down dead ; but, after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

**The Father of Publius cured** Now in the same part of the island there 7 were estates belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made us his guests. It happened, however, that 8 his father was lying ill of dysentery aggravated by attacks of fever ; so Paul went to see him, and, after praying, laid his hands on him and cured him. After 9 this, all the other sick people in the island came and were cured. They also loaded us with honours, and 10 when at last we sailed they put supplies on board for us.

**Syracuse, Rhegium, Puteoli, Rome** Three months passed before we set sail 11 in an Alexandrian vessel, called the 'Twin Brothers,' which had wintered at the island. At Syracuse we put in and stayed for two 12

days. From there we came round and reached 13  
Rhegium ; and a day later, a south wind sprang up  
which brought us by the evening of the next day to  
Puteoli. Here we found brethren, who invited us 14  
to remain with them for a week ; and so we reached  
Rome. Meanwhile the brethren there, hearing of 15  
our movements, came as far as the Market of Appius  
and the Three Huts to meet us ; and when Paul saw  
them he thanked God and felt encouraged. Upon our 16  
arrival in Rome, Paul received permission to live by  
himself, guarded by a soldier.

### *Paul in Rome*

**An Inter-  
view with  
the Jews**

After one complete day he invited the 17  
leading men among the Jews to meet him ;  
and, when they were come together, he  
said to them,

“ As for me, brethren, although I had done nothing  
prejudicial to our people or contrary to the customs  
of our forefathers, I was handed over as a prisoner  
from Jerusalem into the power of the Romans. They, 18  
after they had sharply questioned me, were willing to  
set me at liberty, because they found no offence in me  
for which I deserve to die. But, at last, the opposition 19  
of the Jews compelled me to appeal to Caesar ; not  
however that I had any charge to bring against my  
nation. For these reasons, then, I have invited you 20  
here, that I might see you and speak to you ; for it is  
for the sake of Him who is the hope of Israel that this  
chain hangs upon me.”

“ For our part,” they replied, “ we have not received 21  
any letters from Judaea about you, nor have any of our  
countrymen come here and reported or stated any-  
thing to your disadvantage. But we shoud be glad to 22  
hear from you what it is that you believe ; for as for this  
sect all we know is that it is everywhere spoken against.”

So they arranged a day with him and 23  
came to him in considerable numbers at the  
house of the friends who were entertain-  
ing him. And then, with solemn earnest-

**Paul begins  
to preach  
in Rome**

ness, he explained to them the subject of the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced ; 24 others refused to believe. Unable to agree among 25 themselves, they at last left him, but not before Paul had spoken a parting word to them, saying,

“ Right well did the Holy Spirit say to your forefathers through the Prophet Isaiah :

“ ‘ GO TO THIS PEOPLE AND TELL THEM, 26  
YOU WILL HEAR AND HEAR, AND BY NO MEANS  
UNDERSTAND ;  
AND WILL LOOK AND LOOK, AND BY NO MEANS  
SEE.

FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS 27  
THEIR HEARING HAS BECOME DULL,  
AND THEIR EYES THEY HAVE CLOSED ;  
TO PREVENT THEIR EVER SEEING WITH THEIR  
EYES,  
OR HEARING WITH THEIR EARS,  
OR UNDERSTANDING WITH THEIR MINDS,  
AND TURNING BACK,

SO THAT I MIGHT CURE THEM ' (Isa. vi. 9, 10).

“ Be fully assured, therefore, that this salvation— 28  
God's salvation—has now been sent to the Gentiles,  
and that they, at any rate, will give heed.”

After this Paul lived for fully two years 30  
in a hired house of his own, receiving all  
who came to see him. He announced 31  
the coming of the Kingdom of God, and  
taught concerning the Lord Jesus Christ without let  
or hindrance.

The two  
Years that  
followed

# PAUL'S LETTER TO THE ROMANS

## *Introduction*

**Paul's Mes-  
sage and  
Apostleship** Paul, a bondservant of Jesus Christ, 1 1  
called to be an Apostle, set apart to pro-  
claim God's Good News, which God had 2  
already promised through His Prophets  
in Holy Writ, concerning His Son, who, as regards 3  
His human descent, belonged to the posterity of  
David, but as regards the holiness of His Spirit 4  
was decisively proved by His Resurrection to be  
the Son of God—I mean concerning Jesus Christ  
our Lord, through whom we have received grace 5  
and Apostleship in His service in order to win men  
to obedience to the faith, among all Gentile peoples,  
among whom you also, called, as you have been, 6  
to belong to Jesus Christ, are numbered:

To all God's loved ones who are in Rome, 7  
called to be saints. May grace and peace be  
granted to you from God our Father and the Lord  
Jesus Christ.

**The  
Christians  
in Rome  
and Paul** First of all, I thank my God through 8  
Jesus Christ for what He has done for  
all of you; for the report of your faith  
is spreading through the whole world.

I call God to witness—to whom I render priestly 9  
and spiritual service by telling the Good News  
about His Son—how unceasingly I make mention 10  
of you in His presence, always in my prayers en-  
treating that now, at length, if such be His will,  
the way may by some means be made clear for  
me to come to you. For I am longing to see you, 11  
in order to convey to you some spiritual help, so  
that you may be strengthened; in other words 12  
that while I am among you we may be mutually  
encouraged by one another's faith, yours and mine.

And I desire you to know, brethren, that I have many a time intended to come to you—though until now I have been disappointed—in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.

### *The main Subject of the Letter*

**Salvation through Faith** For I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes—the Jew first, and then the Gentile. For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH" (Hab. ii. 4.)

**God's Anger against Sin** For God's anger is being revealed from Heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry: because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them. For, from the very creation of the world, His invisible perfections—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse. For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. While boasting of their wisdom they became utter fools, and, instead of worshipping the imperishable God, they worshipped images resembling perishable man or resembling birds or beasts or reptiles.

**The  
notorious  
Wickedness  
of the  
Gentiles** For this reason, in accordance with 24  
their own depraved cravings, God gave  
them up to uncleanness, allowing them  
to dishonour their bodies among them-  
selves with impurity. For they had 25  
bartered the reality of God for what is unreal, and  
had offered divine honours and religious service to  
created things, rather than to the Creator—He who  
is for ever blessed. Amen.

This then is the reason why God gave them up 26  
to vile passions. For not only did the women  
among them exchange the natural use of their  
bodies for one which is contrary to nature, but the 27  
men also, in just the same way—neglecting that  
for which nature intends women—burned with  
passion towards one another, men practising shame-  
ful vice with men, and receiving in their own  
selves the reward which necessarily followed their  
misconduct.

And just as they had refused to continue to have 28  
a full knowledge of God, so it was to utterly  
worthless minds that God gave them up, for them  
to do things which should not be done. Their 29  
hearts overflowed with all sorts of dishonesty, mis-  
chief, greed, malice. They were full of envy and  
murder, and were quarrelsome, crafty, and spiteful.  
They were secret backbiters, open slanderers; hate- 30  
ful to God, insolent, haughty, boastful; inventors of  
new forms of sin, disobedient to parents, destitute 31  
of common sense, faithless to their promises, with-  
out natural affection, without human pity. In short, 32  
though knowing full well the sentence which God  
pronounces against actions such as theirs, as  
things which deserve death, they not only practise  
them, but even encourage and applaud others who  
do them.

**All Mankind  
without  
exception  
are Sinners** You are therefore without excuse, O 1 2  
man, whoever you are who sit in judge-  
ment upon others. For when you pass  
judgement on your fellow man, you con-

damn yourself ; for you who sit in judgement upon others are guilty of the same misdeeds ; and we know that God's judgement against those who commit such sins is in accordance with the truth. And you who pronounce judgement upon those who do such things although your own conduct is the same as theirs—do you imagine that you yourself will escape unpunished when God judges ? Or is it that you think slightly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance ?

**Judgement  
awaits both  
Jew and  
Gentile**

The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger—the day when the righteousness of God's judgements will stand revealed. TO EACH MAN HE WILL MAKE AN AWARD CORRESPONDING TO HIS ACTIONS (Ps. lxii. 12 ; Prov. xxiv. 12) ; to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the Ages ; while on the other hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress, coming upon the soul of every man and woman who deliberately does wrong—upon the Jew first, and then upon the Gentile ; whereas glory, honour and peace will be given to every one who does what is good and right—to the Jew first and then to the Gentile. For God pays no attention to this world's distinctions.

**The Im-  
partiality of  
Retribution**

For all who have sinned apart from the Law will also perish apart from the Law, and all who have sinned whilst living under the Law, will be judged by the Law. It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous. For when Gentiles who have no Law obey by natural instinct the commands of the Law, they,



without having a Law, are a Law to themselves ;  
 since they exhibit proof that a knowledge of the 15  
 conduct which the Law requires is engraven on their  
 hearts, while their consciences also bear witness to  
 the Law, and their thoughts, as if in mutual dis-  
 cussion, accuse them or perhaps maintain their  
 innocence—on the day when God will judge the 16  
 secrets of men's lives by Jesus Christ, as declared in  
 the Good News as I have taught it.

**The Jews** And since you claim the name of Jew, 17  
**expostulated** and find rest and satisfaction in the Law,  
**with for** and make your boast in God, and know 18  
**Disobedience** the supreme will, and can test things that  
 differ—being a man who receives instruction from  
 the Law—and have persuaded yourself that, as for 19  
 you, you are a guide to the blind, a light to those who  
 are in darkness, a schoolmaster for the dull and 20  
 ignorant, a teacher of the young, because in the Law  
 you possess an outline of real knowledge and an  
 outline of the truth : you then who teach your fellow 21  
 man, do you refuse to teach yourself ? You who cry  
 out against stealing, are you yourself a thief ? You 22  
 who forbid adultery, do you commit adultery ? You  
 who loathe idols, do you plunder their temples ?  
 You who make your boast in the Law, do you offend 23  
 against its commands and so dishonour God ? FOR 24  
 THE NAME OF GOD IS BLASPHEMED AMONG THE  
 GENTILE NATIONS BECAUSE OF YOU, as Holy Writ  
 declares (Isa. lii. 5).

Circumcision does indeed profit, if you 25  
 obey the Law ; but if you are a Law-  
**What makes** breaker, the fact that you have been  
**a Man a true** circumcised counts for nothing. In the 26  
**Israelite** same way if an uncircumcised man pays attention to  
 the just requirements of the Law, shall not his lack  
 of circumcision be overlooked, and, although he is a 27  
 Gentile by birth, if he scrupulously obeys the Law,  
 shall he not sit in judgement upon you who,  
 possessing, as you do, a written Law and circum-  
 cision, are yet a Law-breaker ? For the true Jew is 28

not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God.

**Paul  
replies to  
Objections**

What special privilege, then, has a Jew? 1 3  
Or what benefit is to be derived from  
circumcision? The privilege is great 2  
from every point of view. First of all,  
because the Jews were entrusted with God's truth.  
For what if some Jews have proved unfaithful? 3  
Shall their faithlessness render God's faithfulness  
worthless? No, indeed; let us hold God to be true, 4  
though every man should prove to be false. As it  
stands written,

"THAT THOU MAYEST BE SHOWN TO BE JUST IN  
THE SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE WHEN THOU CONTENDEST"  
(Ps. li. 4; cxvi. 11).

But if our unrighteousness sets God's righteousness 5  
in a clearer light, what shall we say? (Is God  
unrighteous—I speak in our everyday language—  
when He inflicts punishment? No, indeed; for in 6  
that case how shall He judge all mankind?) If, for 7  
instance, a falsehood of mine has made God's truth-  
fulness more conspicuous, redounding to His glory,  
why am I judged all the same as a sinner? And 8  
why should we not say—for so they wickedly mis-  
represent us, and so some charge us with arguing—  
"Let us do evil that good may come"? The con-  
demnation of those who would so argue is just.

**Scripture  
proves the  
Guilt of all  
Men**

What then? Are we Jews more highly 9  
estimated than they? Not in the least;  
for we have already charged all Jews and  
Gentiles alike with being in thralldom to  
sin. Thus it stands written, 10

"THERE IS NOT ONE RIGHTEOUS MAN.

THERE IS NOT ONE WHO IS REALLY WISE, NOR 11  
ONE WHO IS A DILIGENT SEEKER AFTER GOD.

ALL HAVE TURNED ASIDE FROM THE RIGHT 12  
PATH ;

THEY HAVE EVERY ONE OF THEM BECOME  
CORRUPT.

THERE IS NO ONE WHO DOES WHAT IS RIGHT—  
NO, NOT SO MUCH AS ONE" (Ps. xiv. 1-3). :

"THEIR THROATS RESEMBLE AN OPENED GRAVE ; 13  
WITH THEIR TONGUES THEY HAVE BEEN TALKING  
DECEITFULLY" (Ps. v. 9).

"THE VENOM OF VIPERS LIES HIDDEN BEHIND  
THEIR LIPS" (Ps. cxl. 3).

"THEIR MOUTHS ARE FULL OF CURSING AND 14  
BITTERNESS" (Ps. x. 7).

"THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15  
RUIN AND MISERY MARK THEIR PATH ; 16  
AND THE WAY TO PEACE THEY HAVE NOT KNOWN" 17  
(Isa. lix. 7, 8).

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" 18  
(Ps. xxxvi. 1).

**The Jews** But it cannot be denied that all that the 19  
**are included** Law says is addressed to those who are  
**in the** living under the Law, in order that every  
**Indictment** mouth may be stopped, and that the whole  
world may await sentence from God. For on the 20  
ground of obedience to Law no man living will be  
declared righteous before Him. Law simply brings  
a sure knowledge of sin.

**Forgiveness** But now a righteousness coming from 21  
**through** God has been brought to light apart from  
**Faith in** any Law, both Law and Prophets bearing  
**Christ** witness to it—a righteousness coming 22  
from God, which depends on faith in Jesus Christ  
and extends to all who believe. No distinction is 23  
made ; for all alike have sinned, and all consciously  
come short of the glory of God, gaining acquittal 24  
from guilt by His free unpurchased grace through  
the deliverance which is found in Christ Jesus. He 25  
it is whom God put forward as a Mercy-Seat,  
rendered efficacious through faith in His blood, in  
order to demonstrate His righteousness—because of

the passing over, in God's forbearance, of the sins previously committed—with a view to demonstrating, 26 at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

**Human  
Pride is  
excluded** Where then is there room for your 27 boasting? It is for ever shut out. On what principle? On the ground of merit?

No, but on the ground of faith. For we 28 maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law.

**The one God  
saves all  
alike  
through  
Faith** Is God simply the God of the Jews, and 29 not of the Gentiles also? He is certainly the God of the Gentiles also, unless you 30 can deny that it is one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith. Do we then by means of this faith abolish the 31 Law? No, indeed; we give the Law a firmer footing.

**Abraham's  
Acceptance  
with God** What then shall we say that Abraham, 1 our earthly forefather, has gained? For if 2 he was held to be righteous on the ground of his actions, he has something to boast of; but not in the presence of God. For what says the Scripture? "AND ABRAHAM BELIEVED GOD, AND 3 THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6). But in the case of a man who works, 4 pay is not reckoned a favour but a debt; whereas in 5 the case of a man who pleads no actions of his own, but simply believes in Him who declares the ungodly free from guilt, his faith is placed to his credit as righteousness. In this way David also tells of the 6 blessedness of the man to whose credit God places righteousness, apart from his actions.

"BLESSED," he says, "ARE THOSE WHOSE INIQUITIES 7 HAVE BEEN FORGIVEN,"

AND WHOSE SINS HAVE BEEN COVERED OVER.

BLESSED IS THE MAN OF WHOSE SIN THE LORD 8  
WILL NOT TAKE ACCOUNT" (Ps. xxxii. 1, 2).

**Not dependent on Circumcision** This declaration of blessedness, then, 9  
does it come simply to the circumcised, or to the uncircumcised as well? For ABRAHAM'S FAITH—so we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6). What then were the circumstances under which this 10 took place? Was it after he had been circumcised, or before? Before, not after. And he received cir- 11 cumcision as a sign, a mark attesting the reality of the faith-righteousness which was his while still uncircumcised, that he might be the forefather of all those who believe even though they are uncircumcised—in order that this righteousness might be placed to their credit; and the forefather of the circumcised, namely 12 of those who not merely are circumcised, but also walk in the steps of the faith which our forefather Abraham had while he was as yet uncircumcised.

**Not dependent on the Law of Moses** Again, the promise that he should inherit 13 the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. For if it is the righ- 14 teous through Law who are heirs, then faith is useless and the promise counts for nothing. For the Law 15 inflicts punishment; but where no Law exists, there can be no violation of Law. All depends on faith, 16 and for this reason—that acceptance with God might be an act of pure grace, so that the promise should be 17 made sure to all Abraham's true descendants; not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. Thus in the sight of God in whom he believed, who gives life to the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of all of us. As it is written,

"I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS" (Gen. xvii. 5).

**Abraham  
the Father  
of all who  
have Faith**

Under utterly hopeless circumstances 18  
he hopefully believed, so that he might  
become the forefather of many nations, in  
agreement with the words "EQUALLY  
NUMEROUS SHALL YOUR POSTERITY BE" (Gen. xv. 5).  
And, without growing weak in faith, he could con- 19  
template his own vital powers which had now  
decayed—for he was nearly 100 years old—and  
Sarah's barrenness. Nor did he in unbelief stagger 20  
at God's promise, but became mighty in faith, giving  
glory to God, and being absolutely certain that what- 21  
ever promise He is bound by He is able also to make  
good. For this reason also his faith WAS PLACED TO 22  
HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6).

**Acceptance  
with God is  
still due to  
Faith**

Nor was the fact of its being placed to 23  
his credit put on record for his sake only ;  
it was for our sakes too. Faith, before 24  
long, will be placed to the credit of us  
also who are believers in Him who raised Jesus, our  
Lord, from the dead, who was surrendered to death 25  
because of the offences we had committed, and was  
raised to life because of the acquittal secured for us.

**The happy  
Results  
which follow**

Standing then acquitted as the result of 1  
faith, let us enjoy peace with God through  
our Lord Jesus Christ, through whom also, 2  
as the result of faith, we have obtained an  
introduction into that state of favour with God in which  
we stand, and we exult in hope of some day sharing  
in God's glory. And not only so : we also exult in our 3  
sufferings, knowing as we do, that suffering produces  
fortitude ; fortitude, ripeness of character ; and ripe- 4  
ness of character, hope ; and that this hope never dis- 5  
appoints, because God's love for us floods our hearts  
through the Holy Spirit who has been given to us.

**The Love  
manifested  
in Christ's  
Death**

For already, while we were still helpless, 6  
Christ at the right moment died for the  
ungodly. Why, it is scarcely conceivable 7  
that any one would die for a simply just  
man, although for a good and lovable man perhaps  
some one, here and there, will have the courage even

to lay down his life. But God gives proof of His 8  
love to us in Christ's dying for us while we were still  
sinners.

**Union with  
the new  
Living Christ** If therefore we have now been pro- 9  
nounced free from guilt through His blood,  
much more shall we be delivered from  
God's anger through Him. For if while 10  
we were hostile to God we were reconciled to Him  
through the death of His Son, it is still more certain  
that now that we are reconciled, we shall obtain  
salvation through Christ's life. And not only so, but 11  
we also exult in God through our Lord Jesus Christ,  
through whom we have now obtained that recon-  
ciliation.

**Through  
Adam Death  
has come  
to all** What follows? This comparison. 12  
Through one man sin entered into the  
world, and through sin death, and so death  
passed to all mankind in turn, in that all  
sinned. For prior to the Law sin was already in the 13  
world; only it is not entered in the account against  
us when no Law exists. Yet Death reigned as king 14  
from Adam to Moses even over those who had not  
sinned, as Adam did, against Law. And in Adam we  
have a type of Him whose coming was still future.

**Through  
Christ  
Redemption  
has come  
to all** But God's free gift immeasurably out- 15  
weighs the transgression. For if through  
the transgression of the one individual  
the mass of mankind have died, infinitely  
greater is the generosity with which God's  
grace, and the gift given in His grace which found  
expression in the one man Jesus Christ, have been  
bestowed on the mass of mankind. And it is not 16  
with the gift as it was with the results of one indi-  
vidual's sin; for the judgement which one individual  
provoked resulted in condemnation, whereas the free  
gift after a multitude of transgressions results in  
acquittal. For if, through the transgression of the 17  
one individual, Death made use of the one individual  
to seize the sovereignty, all the more shall those who  
receive God's overflowing grace and gift of righteous-

ness reign as kings in Life through the one individual, Jesus Christ.

It follows then that just as the result of a single 18 transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. For as through the disobedience 19 of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought in later on, so 20 that transgression might increase. But where sin increased, grace has overflowed; in order that as 21 sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.

### ***A new Life and Character result from Acceptance with God***

**Real Union  
with Christ  
kills Sin**

To what conclusion, then, shall we 1 6 come? Are we to persist in sinning in order that the grace extended to us may be the greater? No, indeed; how shall 2 we who have died to sin, live in it any longer? And do you not know that all of us who have 3 been baptized into Christ Jesus were baptized into His death? Well, then, we by our baptism were 4 buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life. For since we have become one 5 with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know—that our old self was nailed to the 6 cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin; for he who has paid the penalty 7 of death stands absolved from his sin.

But, seeing that we have died with Christ, we 8



believe that we shall also live with Him ; because we 9  
 know that Christ, having come back to life, is no  
 longer liable to die. Death has no longer any power 10  
 over Him. For by the death which He died He  
 became, once for all, dead in relation to sin ; but by  
 the life which He now lives He is alive in relation to  
 God. In the same way you also must regard your- 11  
 selves as dead in relation to sin, but as alive in relation  
 to God, because you are in Christ Jesus.

Let not Sin therefore reign as king in your mortal 12  
 bodies, causing you to be in subjection to their  
 cravings ; and no longer lend your faculties as un- 13  
 righteous weapons for Sin to use. On the contrary  
 surrender your very selves to God as living men who  
 have risen from the dead, and surrender your several  
 faculties to God, to be used as weapons to maintain  
 the right. For Sin shall not be lord over you, since 14  
 you are subjects not of Law, but of grace.

**Christians  
 are pledged  
 to live  
 Christlike  
 Lives** Are we therefore to sin because we are 15  
 no longer under the authority of Law, but  
 under grace ? No, indeed ! Do you not 16  
 know that if you surrender yourselves as  
 bondservants to obey any one, you become  
 the bondservants of him whom you obey, whether the  
 bondservants of Sin (with death as the result) or of  
 Duty (resulting in righteousness) ? But thanks be to 17  
 God that though you were once in thralldom to Sin,  
 you have now yielded a hearty obedience to that system  
 of truth in which you have been instructed. You 18  
 were set free from the tyranny of Sin, and became the  
 bondservants of Righteousness—your human infirmity 19  
 leads me to employ these familiar figures—and just as  
 you once surrendered your faculties into bondage to  
 Impurity and ever-increasing disregard of Law, so  
 you must now surrender them into bondage to  
 Righteousness ever advancing towards perfect holi-  
 ness. For when you were the bondservants of Sin, 20  
 you were under no sort of subjection to Righteous-  
 ness. At that time, then, what benefit did you get 21  
 from conduct which you now regard with shame ?

Why, such things finally result in death. But now 22  
 that you have been set free from the tyranny of Sin,  
 and have become the bondservants of God, you have  
 your reward in being made holy, and you have the  
 Life of the Ages as the final result. For the wages 23  
 paid by Sin are death; but God's free gift is the Life  
 of the Ages bestowed upon us in Christ Jesus our  
 Lord.

### *Christ frees us from mere outward Rules*

**Death frees  
us from Law**

Brethren, do you not know—for I am 1  
 writing to people acquainted with the Law  
 —that it is during our lifetime that we are  
 subject to the Law? A wife, for instance, whose 2  
 husband is living is bound to him by the Law; but if  
 her husband dies the law that bound her to him has  
 now no hold over her. This accounts for the fact that if 3  
 during her husband's life she lives with another man,  
 she will be stigmatized as an adulteress; but that if  
 her husband is dead she is no longer under the old  
 prohibition, and even though she marries again, she  
 is not an adulteress.

**Union with  
Christ frees  
us from Law**

So, my brethren, to you also the Law 4  
 died through the incarnation of Christ, that  
 you might be wedded to Another, namely  
 to Him who rose from the dead in order  
 that we might yield fruit to God. For whilst we were 5  
 under the thralldom of our earthly natures, sinful  
 passions—made sinful by the Law—were always  
 being aroused to action in our bodily faculties that  
 they might yield fruit to death. But seeing that we 6  
 have died to that which once held us in bondage, the  
 Law has now no hold over us, so that we render a  
 service which, instead of being old and formal, is new  
 and spiritual.

**The Law a  
good and  
holy Thing**

What follows? Is the Law itself a sinful 7  
 thing? No, indeed; on the contrary, unless  
 I had been taught by the Law, I should  
 have known nothing of sin as sin. For  
 instance, I should not have known what covetousness

is, if the Law had not repeatedly said, "THOU SHALT NOT COVET" (Exod. xx. 14, 17 ; Deut. v. 18, 21). Sin 8 took advantage of this, and by means of the Commandment stirred up within me every kind of coveting ; for apart from Law sin would be dead. Once, 9 apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died ; and, as it 10 turned out, the very Commandment which was to bring me life, brought me death. For sin seized the 11 advantage, and by means of the Commandment it completely deceived me, and also put me to death. So that the Law itself is holy, and the Commandment 12 is holy, just and good. Did then a thing which is 13 good become death to me ? No, indeed, but sin did ; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

For we know that the Law is a spiritual 14 thing ; but I am unspiritual—the slave, bought and sold, of sin. For what I do, I 15 do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not 16 desire to do, I admit the excellence of the Law, and 17 now it is no longer I that do these things, but the sin which has its home within me does them. For I 18 know that in me, that is, in my lower self, nothing good has its home ; for while the will to do right is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to 19 do ; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not 20 to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

**The Conflict even in a good Man's Heart** I find therefore the law of my nature to 21 be that when I desire to do what is right, evil is lying in ambush for me. For in my 22 inmost self all my sympathy is with the Law of God ; but I discover within me a different 23

Law at war with the Law of my understanding, and leading me captive to the Law which is everywhere at work in my body—the Law of sin.

**Not the Law,** (Unhappy man that I am! who will 24  
**but Christ** rescue me from this death-burdened body?  
**gives** Thanks be to God through Jesus Christ 25  
**Deliverance** our Lord!) To sum up then, with my understanding, I—my true self—am in servitude to the Law of God, but with my lower nature I am in servitude to the Law of sin.

### *Christ frees us from Sin and Death*

**Forgiveness** There is therefore now no condemna- 1  
**and spiritual** tion to those who are in Christ Jesus; for 2  
**Power** the Spirit's Law—telling of Life in Christ Jesus—has set me free from the Law that deals only with sin and death. For what was impos- 3  
 sible to the Law—powerless as it was because it acted through frail humanity—God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature; in order that in 4  
 our case the requirements of the Law might be fully met. For our lives are regulated not by our earthly, but by our spiritual natures.

**Our sinful** For if men are controlled by their earthly 5  
**Natures bear** natures, they give their minds to earthly  
**deadly Fruit** things. If they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up 6  
 to earthly things means death; but for it to be given up to spiritual things means Life and peace. Abandon- 7  
 ment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so. And those whose hearts are 8  
 absorbed in earthly things cannot please God.

**God gives** You, however, are not devoted to earthly, 9  
**us His own** but to spiritual things, if the Spirit of God  
**Spirit of Life** is really dwelling in you; whereas if any man has not the Spirit of Christ, such a

one does not belong to Him. But if Christ is in you, 10  
 though your body must die because of sin, yet your  
 spirit has Life because of righteousness. And if the 11  
 Spirit of Him who raised up Jesus from the dead is  
 dwelling in you, He who raised up Christ from the  
 dead will give Life also to your mortal bodies because  
 of His Spirit who dwells in you.

**A holy Life** Therefore, brethren, it is not to our 12  
**is now** lower natures that we are under obligation  
**possible** that we should live by their rule. For if 13  
 you so live, death is near; but if, through  
 being under the sway of the spirit, you are putting  
 your old bodily habits to death, you will live.

**Through the** For those who are led by God's Spirit 14  
**Spirit we are** are, all of them, God's sons. You have 15  
**Sons of God** not for the second time acquired the  
 consciousness of being slaves—a con-  
 sciousness which fills you with terror. But you  
 have acquired a deep inward conviction of having  
 been adopted as sons—a conviction which prompts  
 us to cry aloud, "Abba! our Father!" The Spirit 16  
 Himself bears witness, along with our own spirits,  
 to the fact that we are children of God; and if 17  
 children, then heirs too—heirs of God and co-heirs  
 with Christ; if indeed we are sharers in Christ's  
 sufferings, in order that we may also be sharers in  
 His glory.

**All Creation** Why, what we now suffer I count as 18  
**to be per-** nothing in comparison with the glory  
**fectured and** which is soon to be manifested in us.  
**glorified** For all creation, gazing eagerly as if with 19  
 outstretched neck, is waiting and longing to see the  
 manifestation of the sons of God. For the Creation 20  
 fell into subjection to failure and unreality (not of  
 its own choice, but by the will of Him who so  
 subjected it). Yet there was always the hope that 21  
 at last the Creation itself would also be set free  
 from the thralldom of decay so as to enjoy the  
 liberty that will attend the glory of the children  
 of God.

For we know that the whole of Creation 22  
**Man's whole** is groaning together in the pains of  
**Nature will** childbirth until this hour. And more than 23  
**be glorified** that, we ourselves, though we possess the  
 Spirit as a foretaste and pledge of the glorious future,  
 yet we ourselves inwardly sigh, as we wait and  
 long for open recognition as sons through the deliver-  
 ance of our bodies. It is *in hope* that we have been 24  
 saved. But an object of hope is such no longer  
 when it is present to view; for when a man has  
 a thing before his eyes, how can he be said to hope  
 for it? But if we hope for something which we do 25  
 not see, then we eagerly and patiently wait for it.

**The Help of** In the same way the Spirit also helps us 26  
**the Holy** in our weakness; for we do not know  
**Spirit in** what prayers to offer nor in what way  
**Prayer** to offer them. But the Spirit Himself  
 pleads for us in yearnings that can find no words,  
 and the Searcher of hearts knows what the Spirit's 27  
 meaning is, because His intercessions for God's people  
 are in harmony with God's will.

**Confidence** Now we know that for those who 28  
**in 'the one** love God all things are working together  
**far-off** for good—for those, I mean, whom with  
**Divine** deliberate purpose He has called. For 29  
**Event'** those whom He has known beforehand  
 He has also pre-destined to bear the likeness of His  
 Son, that He might be the Eldest in a vast family  
 of brothers; and those whom He has pre-destined He 30  
 also has called; and those whom He has called He  
 has also declared free from guilt; and those whom  
 He has declared free from guilt He has also crowned  
 with glory.

**God's** What then shall we say to this? If God 31  
**marvellous** is on our side, who is there to appear  
**Love** against us? He who did not withhold 32  
 even His own Son, but gave Him up for  
 all of us, will He not also with Him freely give us  
 all things? Who shall impeach those whom God 33  
 has chosen? God declares them free from guilt.

Who is there to condemn them? Christ Jesus died, 34  
 or rather has risen to life again. He is also at the  
 right hand of God, and is interceding for us. Who 35  
 shall separate us from Christ's love? Shall affliction  
 or distress, persecution or hunger, nakedness or  
 danger or the sword? As it stands written in the 36  
 Scripture,

"FOR THY SAKE THEY ARE, ALL DAY LONG,  
 TRYING TO KILL US.

WE HAVE BEEN LOOKED UPON AS SHEEP DES-  
 TINED FOR SLAUGHTER" (Ps. xlv. 22).

Yet amid all these things we are more than 37  
 conquerors through Him who has loved us. For I 38  
 am convinced that neither death nor life, neither  
 the lower ranks of evil angels nor the higher, neither  
 things present nor things future, nor the forces of  
 nature, nor height nor depth, nor any other created 39  
 thing, will be able to separate us from the love of  
 God which rests upon us in Christ Jesus our Lord.

### *The Unbelief of the Jews*

**Paul's Grief** I am telling you the truth as a Chris- 1 9  
**at the** tian man—it is no falsehood, for my  
**Rejection of** conscience enlightened, as it is, by the  
**the Jews** Holy Spirit adds its testimony to mine—  
 when I declare that I have deep grief and unceas- 2  
 ing anguish of heart. For I could pray to be ac- 3  
 cursed from Christ on behalf of my brethren, my  
 human kinsfolk—for such the Israelites are. To 4  
 them belongs recognition as God's sons, and they  
 have His glorious Presence and the Covenants, and  
 the giving of the Law, and the Temple service,  
 and the ancient Promises. To them the Patriarchs 5  
 belong, and from them in respect of His human  
 lineage came the Christ, who is exalted above all,  
 God blessed throughout the Ages. Amen.

**The** Not however that God's word has 6  
**Promises of** failed; for all who have sprung from  
**God had** Israel do not count as Israel, nor because 7  
**Limitations** they are Abraham's posterity do they all

count as Abraham's true children. But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen. xviii. 10). Nor is that all: later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23.) This agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED" (Mal. i. 2, 3).

God's  
Freedom  
of Action  
defended

What then are we to infer? That there is injustice in God? No, indeed; the solution is found in His words to Moses,

"WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19).

And from this we learn that everything is dependent not on man's will or endeavour, but upon God who has mercy. For the Scripture said to Pharaoh,

"IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16).

This is a proof that wherever He chooses He shows mercy, and wherever He chooses He hardens the heart.



**The Potter and the Clay** "Why then does God still find fault?" 19  
 you will ask; "for who is resisting  
 His will?"

Nay, but who are you, a mere man, that you 20  
 should cavil against GOD? SHALL THE THING  
 MOULDED SAY TO HIM WHO MOULDED IT, "WHY  
 HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or 21  
 has not the potter rightful power over the clay  
 to make out of the same lump one vessel for  
 more honourable and another for less honourable  
 uses? And what if God, while choosing to make 22  
 manifest the terrors of His anger and to show  
 what is possible with Him, has yet borne with  
 long-forbearing patience with the subjects of His  
 anger who stand ready for destruction, in order 23  
 to make known His infinite goodness towards the  
 subjects of His mercy whom He has prepared  
 beforehand for glory, even towards us whom He 24  
 has called not only from among the Jews but  
 also from among the Gentiles?

**Old Testament Predictions on the Subject** So also in Hosea He says, 25  
 "I WILL CALL THAT NATION MY  
 PEOPLE WHICH WAS NOT MY  
 PEOPLE,  
 AND I WILL CALL HER BELOVED WHO  
 WAS NOT BELOVED.

AND IN THE PLACE WHERE IT WAS SAID 26  
 TO THEM 'NO PEOPLE OF MINE ARE YOU,'  
 THERE SHALL THEY BE CALLED SONS OF THE  
 EVER-LIVING GOD" (Hos. ii. 23).  
 And Isaiah cries aloud concerning Israel, 27  
 "THOUGH THE NUMBER OF THE SONS OF ISRAEL  
 BE LIKE THE SANDS OF THE SEA, ONLY A  
 REMNANT OF THEM SHALL BE SAVED; FOR THE 28  
 LORD WILL HOLD A RECKONING UPON THE EARTH,  
 MAKING IT EFFICACIOUS AND BRIEF."

(Isa. x. 22; xxviii. 22.)

Even as Isaiah says in an earlier place, 29  
 "WERE IT NOT THAT THE LORD, THE GOD OF  
 HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE

SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

**Gentiles find Acceptance.** To what conclusion does this bring 30  
**The Jews do not** us? Why, that the Gentiles, who were not in pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; while the descendants of 31  
 Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And 32  
 why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit. They struck their foot against the stone which lay in their way; in agree- 33  
 ment with the statement of Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED " (Isa. viii. 14; xxviii. 16).

**Israel refuses 'Salvation through Faith'** Brethren, the longing of my heart, 1  
 and my prayer to God, on behalf of my countrymen is for their salvation. 2  
 For I bear witness that they possess an enthusiasm for God, but it is an un- 3  
 enlightened enthusiasm. Ignorant of the righteousness which God provides, and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. 4  
 For as a means of righteousness Christ is the termination of Law to every believer.

**The Nearness of Christ and His Salvation** Moses says that he whose actions con- 5  
 form to the righteousness required by the Law shall live by that righteousness. 6  
 But the righteousness which is based on faith speaks in a different tone.

"Say not in your heart," it declares, "'Who shall ascend to Heaven?'"—that is, to bring Christ down; "nor 'Who shall go down into the abyss?'"—that 7  
 is, to bring Christ up again from the grave. But 8  
 what does it say?

"The Message is close to you, in your mouth and in your heart" (Deut. xxx. 12-14); that is, the Message which we are publishing about the faith—that if with your mouth you confess Jesus as Lord 9 and in your heart believe that God brought Him back to life, you shall be saved. For with the heart 10 men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Promise is for all      The Scripture says, "NO ONE WHO 11 BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED" (Isa. xxviii. 16). Jew 12 and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. For 13 "EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED" (Joel ii. 32).

Preaching makes known the Saviour's Name      But how are they to call on One in 14 whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And 15 how are men to preach unless they have been sent to do so? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD" (Isa. lii. 7)!

The world-wide Diffusion of the Gospel      But, some will say, they have not all 16 hearkened to the Good News. No, for Isaiah asks, "LORD, WHO HAS BELIEVED THE MESSAGE THEY HAVE HEARD FROM US" (Isa. liii. 1)? And this proves that faith comes 17 from a Message heard, and that the Message comes through its having been spoken by Christ. But, I 18 ask, have they not heard? Yes, indeed:

"TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE SOUNDED FORTH, AND THEIR WORDS TO THE REMOTEST PARTS OF THE EARTH" (Ps. xix. 4).

But again, did Israel fail to understand? Listen 19 to Moses first. He says,

"I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION,  
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING" (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

"I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME,  
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME" (Isa. lxxv. 1).

While as to Israel he says, 21

"ALL DAY LONG I HAVE STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-FINDING PEOPLE" (Isa. lxxv. 2).

Israel will  
at last be  
saved

I ask then, Has God cast off His 1  
People? No, indeed. Why, I myself am  
an Israelite, of the posterity of Abraham  
and of the tribe of Benjamin. God has 2  
not cast off His People whom He knew beforehand.  
Or are you ignorant of what Scripture says in  
speaking of Elijah—how he pleaded with God  
against Israel, saying, "LORD, THEY HAVE PUT THY 3  
PROPHETS TO DEATH, AND HAVE OVERTHROWN THY  
ALTARS; AND, NOW THAT I ALONE REMAIN, THEY  
ARE THIRSTING FOR MY BLOOD" (1 Kings xix. 10)?  
But what did God say to him in reply? "I HAVE 4  
RESERVED FOR MYSELF 7,000 MEN WHO HAVE NEVER  
BENT THE KNEE TO BAAL" (1 Kings xix. 18). In the 5  
same way also at the present time there has come  
to be a remnant whom God in His grace has selected.  
But if it is in His grace that He has selected 6  
them, then His choice is no longer determined by  
human actions. Otherwise grace would be grace no  
longer.

Jewish  
Believers  
few as yet

How then does the matter stand? It 7  
stands thus. That which Israel are in  
earnest pursuit of, they have not obtained;  
but God's chosen servants have obtained  
it, and the rest have become hardened. And so 8  
Scripture says,

"GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS

—EYES TO SEE NOTHING WITH AND EARS TO HEAR  
 NOTHING WITH—EVEN UNTIL NOW” (Isa. xxix. 10 ;  
 Deut. xxix. 4).

And David says,

9

“LET THEIR VERY FOOD BECOME A SNARE AND A  
 TRAP TO THEM,

A STUMBLING-BLOCK AND A RETRIBUTION.

LET DARKNESS COME OVER THEIR EYES THAT 10  
 THEY MAY BE UNABLE TO SEE,

AND MAKE THOU THEIR BACKS CONTINUALLY TO  
 STOOP” (Ps. lxxix. 22, 23).

A glorious  
 Prospect

I ask, however,

11

“Have they stumbled so as to be finally  
 ruined?”

No, indeed ; but by their lapse salvation has come  
 to the Gentiles in order to arouse the jealousy of the  
 descendants of Israel ; and if their lapse is the 12  
 enriching of the world, and their overthrow the en-  
 riching of the Gentiles, will not still greater good  
 follow their restoration?

But to you Gentiles I say that, since I am an 13  
 Apostle specially sent to the Gentiles, I take pride  
 in my ministry, trying whether I can succeed in 14  
 rousing my own countrymen to jealousy and thus  
 save some of them. For if their having been cast 15  
 aside has carried with it the reconciliation of the  
 world, what will their being accepted again be but  
 Life out of death?

Now if the firstfruits of the dough are 16  
 holy, so also is the whole mass (Num. xv.  
 19–21) ; and if the root of a tree is holy,  
 so also are the branches. And if some 17

of the branches have been pruned away, and you,  
 although you were but a wild olive, have been  
 grafted in among them and have become a sharer  
 with others in the rich sap of the root of the olive  
 tree, beware of glorying over the natural branches. 18  
 Or if you are so glorying, do not forget that it is  
 not you who uphold the root : the root upholds  
 you.

**The Kind-  
ness and  
Severity  
of God**

"Branches have been lopped off," you 19  
will say, "for the sake of my being grafted 20  
in." This is true; yet it was their un- 20  
belief that cut them off, and you only  
stand through your faith. Do not be puffed up with  
pride. Tremble rather—for if God did not spare the 21  
natural branches, neither will He spare you. Notice 22  
therefore God's kindness and God's severity. On  
those who have fallen His severity has descended,  
but upon you His kindness has come, provided that  
you do not cease to respond to that kindness. Other-  
wise you will be cut off also. Moreover, if they turn 23  
from their unbelief, they too will be grafted in. For  
God is powerful enough to graft them in again; and 24  
if you were cut from that which by nature is a wild  
olive and contrary to nature were grafted into the  
good olive tree, how much more certainly will these  
natural branches be grafted on their own olive tree?

**God's  
Purpose one  
of Mercy to  
all alike**

For there is a truth, brethren, not 25  
revealed hitherto, of which I do not wish  
to leave you in ignorance, for fear you  
should attribute superior wisdom to your-  
selves—the truth, I mean, that partial blindness has  
fallen upon Israel until the great mass of the Gentiles  
have come in; and so all Israel will be saved. As 26  
is declared in Scripture,

"FROM MOUNT ZION A DELIVERER WILL COME :  
HE WILL REMOVE ALL UNGODLINESS FROM JACOB ;  
AND THIS SHALL BE MY COVENANT WITH THEM 27  
(Isa. lix. 20, 21);  
WHEN I HAVE TAKEN AWAY THEIR SINS"

(Isa. xxvii. 9).

In relation to the Good News, the Jews are God's 28  
enemies for your sakes; but in relation to God's  
choice they are dearly loved for the sake of their  
forefathers. For God does not repent of His free 29  
gifts nor of His call; but just as you were formerly 30  
disobedient to Him, but now have received mercy at  
a time when they are disobedient, so now they also 31  
have been disobedient at a time when you are re-

ceiving mercy ; so that to them too there may now  
 be mercy. For God has locked up all in the prison 32  
 of unbelief, that upon all alike He may have mercy.

**The  
 marvellous  
 Wisdom of  
 God's  
 Methods** Oh, how inexhaustible are God's 33  
 resources and God's wisdom and God's  
 knowledge ! How impossible it is to  
 search into His decrees or trace His foot-  
 steps !

“WHO HAS EVER KNOWN THE MIND OF THE LORD, 34  
 OR SHARED HIS COUNSELS” (Isa. xl. 13, 14) ?

“WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO 35  
 RECEIVE PAYMENT IN RETURN”

(Job xxxv. 7 ; xli. 11) ?

For the universe owes its origin to Him, was 36  
 created by Him, and has its aim and purpose in Him.  
 To Him be the glory throughout the Ages ! Amen.

### *Practical Exhortations*

**Self-  
 Surrender  
 to the Love  
 of God** I plead with you therefore, brethren, by 1 12  
 the compassions of God, to present all your  
 faculties to Him as a living and holy  
 sacrifice, acceptable to Him. This with  
 you will be an act of reasonable worship. And do 2  
 not follow the customs of the present age, but be  
 transformed by the entire renewal of your minds, so  
 that you may learn by experience what God's will is  
 —that will which is good and beautiful and perfect.

**Union with  
 the one  
 Christ for-  
 bids Pride** For through the authority graciously 3  
 given to me I warn every individual  
 among you not to value himself unduly,  
 but to cultivate sobriety of judgement in  
 accordance with the amount of faith which God  
 has allotted to each one. For just as there are in the 4  
 one human body many parts, and these parts have  
 not all the same function ; so collectively we form 5  
 one body in Christ, while individually we are linked  
 to one another as its members. But since we have 6  
 special gifts which differ in accordance with the  
 diversified work graciously entrusted to us, if it is  
 prophecy, let the prophet speak in exact proportion

to his faith ; if it is the gift of administration, let the 7  
 administrator exercise a sound judgement in his  
 duties. The teacher must do the same in his teaching ; 8  
 and he who exhorts others, in his exhortation. He  
 who gives should be liberal ; he who is in authority  
 should be energetic and alert ; and he who succours  
 the afflicted should do it cheerfully.

**Brotherly  
 Love and  
 brotherly  
 Conduct**

Let your love be perfectly sincere. 9  
 Regard with horror what is evil ; cling to  
 what is right. As for brotherly love, be 10  
 affectionate to one another ; in matters of 11  
 worldly honour, yield to one another. Do not be  
 indolent when zeal is required. Be thoroughly warm-  
 hearted, the Lord's own servants, full of joyful hope, 12  
 patient under persecution, earnest and persistent in  
 prayer. Relieve the necessities of God's people ; 13  
 always practise hospitality. Invoke blessings on 14  
 your persecutors—blessings, not curses. Rejoice 15  
 with those who rejoice ; weep with those who weep.  
 Have full sympathy with one another. Do not give 16  
 your minds to high things, but let humble ways  
 content you. DO NOT BE WISE IN YOUR OWN  
 CONCEITS (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT 17  
 FOR WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S  
 ESTEEM (Prov. iii. 4 ; LXX.). If you can, so far as it 18  
 depends on you, live at peace with all the world. Do 19  
 not be revengeful, my dear friends, but give way  
 before anger ; for it is written, " 'REVENGE BELONGS  
 TO ME : I WILL PAY BACK,' says the Lord " (Deut.  
 xxxii. 35). On the contrary, therefore, IF YOUR 20  
 ENEMY IS HUNGRY, GIVE HIM FOOD ; IF HE IS THIRSTY,  
 QUENCH HIS THIRST. FOR BY DOING THIS YOU WILL  
 BE HEAPING BURNING COALS UPON HIS HEAD (Prov.  
 xxv. 21, 22). Do not be overcome by evil, but over- 21  
 come the evil with goodness.

Let every individual be obedient to 1  
 those who rule over him ; for no one is a  
 ruler except by God's permission, and our  
 present rulers have had their rank and

**Our Duty in  
 Relation to  
 the State**



power assigned to them by Him. Therefore the man 2  
 who rebels against his ruler is resisting God's will ;  
 and those who thus resist will bring punishment upon  
 themselves. For judges and magistrates are to be 3  
 feared not by right-doers but by wrong-doers. You  
 desire—do you not?—to have no reason to fear your  
 ruler. Well, do the thing that is right, and then he  
 will commend you. For he is God's servant for your 4  
 benefit. But if you do what is wrong, be afraid. He  
 does not wear the sword to no purpose : he is God's  
 servant—an administrator to inflict punishment upon  
 evil-doers. We must obey therefore, not only in 5  
 order to escape punishment, but also for conscience'  
 sake.

**The Prompt Payment of all Debts** Why, this is really the reason you pay 6  
 taxes ; for tax-gatherers are ministers of  
 God, devoting their energies to this very  
 work. Pay promptly to all men what is 7  
 due to them : taxes to those to whom taxes are due,  
 toll to those to whom toll is due, respect to those to  
 whom respect is due, honour to those to whom  
 honour is due.

**True Love is perfect Obedience** Owe nothing to any one except mutual 8  
 love ; for he who loves his fellow man has  
 satisfied the demands of Law. For the 9  
 precepts, "THOU SHALT NOT COMMIT  
 DULTERY," "THOU SHALT DO NO MURDER," "THOU  
 SHALT NOT STEAL," "THOU SHALT NOT COVET" (Exod.  
 x. 13-17 ; Deut. v. 17-21), and all other precepts, are  
 summed up in this one command, "THOU SHALT LOVE  
 THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF"  
 (Lev. xix. 18). Love avoids doing any wrong to one's 10  
 fellow man, and is therefore complete obedience to  
 Law.

**The Fearfulness of the Day of Christ** Carry out these injunctions because you 11  
 know the critical period at which we are  
 living, and that it is now high time, to rouse  
 yourselves from sleep ; for salvation is  
 now nearer to us than when we first became believers.  
 The night is far advanced, and day is about to dawn. 12

We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.

**Honest  
Differences  
of Opinion**

I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault with the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind. He regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

**We are all  
Servants of  
one Master**

For not one of us lives to himself, and not one dies to himself. If we live, we live to the Lord: if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this was the purpose of Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

**Individual  
Respon-  
sibility to God**

But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written,

“‘AS I LIVE,’ says the Lord, ‘TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD’” (Isa. xlv. 23).

So we see that every one of us will give account of 12 himself to God.

**Hinder**                Therefore let us no longer judge one 13  
**no one's**             another ; but, instead of that, you should  
**Christian**           come to this judgement—that we must  
**Progress**           not put a stumbling-block in our brother's  
 path, nor anything to trip him up. As one who lives 14  
 in union with the Lord Jesus, I know and am  
 certain that in its own nature no food is ‘impure ;’  
 but if people regard any food as impure, to them  
 it is.

**Brotherly**           If your brother is pained by the food you 15  
**Love limits**       are eating, your conduct is no longer con-  
**Freedom**           trolled by love. Take care lest, by the food  
**of Action**          you eat, you lead to ruin a man for whom  
 Christ died. Therefore do not let the boon which 16  
 is yours in common be exposed to reproach. For the 17  
 Kingdom of God does not consist of eating and drink-  
 ing, but of right conduct, peace and joy, through the  
 Holy Spirit ; and whoever in this way devotedly  
 serves Christ, God takes pleasure in him, and men 18  
 highly commend him.

Therefore let us aim at whatever makes for peace 19  
 and mutual upbuilding of character. Do not for food's 20  
 sake be throwing down God's work. All food is pure ;  
 but a man is in the wrong if his food is a snare to  
 others. The right course is to forego eating meat or 21  
 drinking wine or doing anything that tends to your  
 brother's fall.

As for you and your faith, keep your faith to your- 22  
 self in the presence of God. The man is to be  
 congratulated who does not pronounce judgement  
 on himself in what his actions sanction. But 23  
 he who has misgivings and yet eats meat is con-  
 demned already, because his conduct is not based  
 on faith ; for all conduct not based on faith is  
 sinful.

Christlike  
Sympathy  
and Unself-  
ishness

As for us who are strong, our duty is to 1  
bear with the weaknesses of those who are 1  
not strong, and not seek our own pleasure.  
Let each of us endeavour to please his 2  
fellow Christian, aiming at a blessing calculated to  
build him up. For even the Christ did not seek His 3  
own pleasure. His principle was, "THE REPROACHES  
WHICH THEY ADDRESSED TO THEE HAVE FALLEN ON  
ME" (Ps. lxi. 9). For all that was written of old has 4  
been written for our instruction, so that we may  
always have hope through the power of endurance  
and the encouragement which the Scriptures afford.  
And may God, the giver of power of endurance and 5  
of that encouragement, grant you to be in full sym-  
pathy with one another in accordance with the example  
of Christ Jesus, so that with oneness both of heart 6  
and voice you may glorify the God and Father of our  
Lord Jesus Christ.

Christ has  
welcomed  
Jews and  
Gentiles

Habitually therefore give one another a 7  
friendly reception, just as Christ also has  
received you, and thus promote the glory  
of God. My meaning is that Christ has 8  
become a servant to the people of Israel in vindica-  
tion of God's truthfulness—in showing how sure are  
the promises made to our forefathers—and that the  
Gentiles also have glorified God in acknowledgement 9  
of His mercy. So it is written,

"FOR THIS REASON I WILL PRAISE THEE AMONG  
THE GENTILES, AND SING PSALMS IN HONOUR OF  
THY NAME" (Ps. xlviii. 10).

And again the Psalmist says, 10

"BE GLAD, YE GENTILES, IN COMPANY WITH HIS  
PEOPLE" (Deut. xxxii. 43).

And again, 11

"PRAISE THE LORD, ALL YE GENTILES,  
AND LET ALL THE PEOPLE EXTOL HIM"  
(Ps. cxviii. 1).

And again Isaiah says, 12

"THERE SHALL BE THE ROOT OF JESSE  
AND ONE WHO RISES UP TO RULE THE GENTILES.

ON HIM SHALL THE GENTILES BUILD THEIR  
HOPE" (Isa. xi. 1, 10).

**A Prayer for Joy, Peace and Hope** May God, the giver of hope, fill you with 13  
continual joy and peace because you trust  
in Him—so that you may have abundant  
hope through the power of the Holy Spirit.

### *Personal Explanations*

**The Apostle and his Readers** But as to you, brethren, I am convinced 14  
—yes, I Paul am convinced—that, even  
apart from my teaching, you are already  
full of goodness of heart, and enriched with  
complete Christian knowledge, and are also competent  
to instruct one another. But I write to you the more 15  
boldly—partly as reminding you of what you already  
know—because of the authority graciously entrusted  
to me by God, that I should be a minister of Christ 16  
Jesus among the Gentiles, doing priestly duties in  
connexion with God's Good News so that the sacrifice  
—namely the Gentiles—may be acceptable to Him,  
being (as it is) an offering which the Holy Spirit has  
made holy. I can therefore glory in Christ Jesus 17  
concerning the work for God in which I am engaged.

**The Results of Paul's Ministry** For I will not presume to mention any 18  
of the results that Christ has brought about  
by other agency than mine in securing the  
obedience of the Gentiles by word or deed,  
with power manifested in signs and marvels, and 19  
through the power of the Holy Spirit. But—to speak  
simply of my own labours—beginning in Jerusalem  
and the outlying districts, I have proclaimed without  
reserve, even as far as Illyricum, the Good News of  
the Christ; making it my ambition, however, not to 20  
tell the Good News where Christ's name was already  
known, for fear I should be building on another man's  
foundation. But, as Scripture says, 21

"THOSE SHALL SEE, TO WHOM NO REPORT ABOUT  
HIM HAS HITHERTO COME,

AND THOSE WHO UNTIL NOW HAVE NOT HEARD  
SHALL UNDERSTAND" (Isa. lii. 15).

**A Visit to Rome anticipated** And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

**The Collection for the Poor in Jerusalem** But at present I am going to Jerusalem to serve God's people, for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people in Jerusalem. Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things. So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there; and I know that when I come to you it will be with a vast amount of blessing from Christ.

**A Request for Prayer** But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, asking that I may escape unhurt from those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the Church there, in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May God, who gives peace, be with you all. Amen.

### Conclusion

**The Bearer of this Letter** Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchreae, that you may receive her as a fellow Christian in a manner worthy of

God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

**Kindly** Greetings to Prisca and Aquila my 3  
**Greetings** fellow labourers in the work of Christ  
 Jesus—friends who have endangered their 4  
 own lives for mine. I am grateful to them, and not I  
 alone, but all the Gentile Churches also. Greetings, 5  
 too, to the Church that meets at their house.

Greetings to my dear Epaenetus, who was the  
 earliest convert to Christ in the province of Asia ;  
 to Mary who has laboured strenuously among you ; 6  
 and to Andronicus and Junia, my countrymen, 7  
 who once shared my imprisonment. They are of  
 note among the Apostles, and are Christians of  
 longer standing than myself. Greetings to Ampliatus, 8  
 dear to me in the Lord ; to Urban, our fellow 9  
 labourer in Christ, and to my dear Stachys. Greet- 10  
 ings to Apella, that veteran believer ; and to the  
 members of the household of Aristobulus. Greetings 11  
 to my countryman, Herodion ; and to the believing  
 members of the household of Narcissus. Greetings 12  
 to those Christian workers, Tryphaena and Tryphosa ;  
 also to dear Persis, who has laboured strenuously  
 in the Lord's work. Greetings to Rufus, who is 13  
 one of the Lord's chosen people ; and to his mother,  
 who has also been a mother to me. Greetings to 14  
 Asyncritus, Phlegon, Hermes, Patrobas, Hermas,  
 and to the brethren associated with them ; to 15  
 Philologus and Julia, Nereus and his sister and  
 Olympas, and to all God's people associated with  
 them.

Salute one another with a holy kiss. 16  
 All the Churches of Christ send greetings to you.  
 But I beseech you, brethren, to keep a watch 17  
 on those who are causing the divisions among you,  
 and are leading others into sin, in defiance of the  
 instruction which you have received ; and habitually  
 to shun them. For men of that stamp are not 18  
 bondservants of Christ our Lord, but are slaves to

their own appetites ; and by their plausible words and their flattery they utterly deceive the minds of the simple. Your fidelity to the truth is everywhere 19 known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. And, before long, 20 God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you !

Timothy, my fellow worker, sends you greetings, 21 and so do my countrymen Lucius, Jason and Sosipater. I, Tertius, who write this letter, send 22 you Christian greetings. Gaius, my host, who is 23 also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus our brother.

**Doxology** To Him who has it in His power to 25 make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past Ages remained unuttered, but has now been brought 26 fully to light, and by the command of the God of the Ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to God, the only wise, 27 through Jesus Christ, even to Him be the glory through all the Ages ! Amen.



# PAUL'S FIRST LETTER TO THE CORINTHIANS

## *Introduction*

**Greeting** Paul, called to be an Apostle of Christ 1  
Jesus through the will of God—and our  
brother Sosthenes :

To the Church of God in Corinth, men and women 2  
consecrated in Christ Jesus, called to be saints, with  
all in every place who call on the name of our Lord  
Jesus Christ—their Lord as well as ours. May grace 3  
and peace be granted to you from God our Father  
and the Lord Jesus Christ.

**Reasons for  
Thankful-  
ness** I thank my God continually on your 4  
behalf for the grace of God bestowed on  
you in Christ Jesus—that you have 5  
been so richly blessed in Him, with  
readiness of speech and fulness of knowledge. Thus 6  
my testimony as to the Christ has been confirmed  
in your experience, so that there is no gift of 7  
God in which you consciously come short while  
patiently waiting for the re-appearing of our Lord  
Jesus Christ, who will also keep you steadfast to the 8  
very End, so that you will be free from reproach on  
the day of our Lord Jesus Christ. God is ever true 9  
to His promises, and it was by Him that you were,  
one and all, called into fellowship with His Son Jesus  
Christ, our Lord.

## *The Divisions in the Corinthian Church*

**An Appeal  
for Unity** Now I entreat you, brethren, in the 10  
name of our Lord Jesus Christ, to cultivate  
a spirit of harmony—all of you—and that  
there be no divisions among you, but rather a  
perfect union through your having one mind and one  
judgement. For I have been distinctly informed, 11

my brethren, about you by Chloe's people, that there are dissensions among you. What I mean is that 12 each of you is a partisan. One man says "I belong to Paul;" another "I belong to Apollos;" a third "I belong to Peter;" a fourth "I belong to Christ." Is the Christ in fragments? Is it Paul who was 13 crucified on your behalf? Or were you baptized to be Paul's adherents? I thank God that I did not 14 baptize any of you except Crispus and Gaius—for 15 fear people should say that you were baptized to be my adherents. I did, however, baptize Stephanas' 16 household also; but I do not think that I baptized any one else.

**The Message of the Cross** Christ did not send me to baptize, but 17 : to proclaim the Good News; and not in merely wise words—lest the Cross of Christ should be deprived of its power. For the 18 : Message of the Cross is foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. For so it stands written, 19 "I WILL EXHIBIT THE NOTHINGNESS OF THE WISDOM OF THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14). Where is your wise man? Where your ex- 20 pounder of the Law? Where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

For after the world by its wisdom—as God in His 21 wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it. Seeing that Jews demand 22 miracles, and Greeks go in search of wisdom, while 23 we proclaim a Christ who has been crucified—to the Jews a stumbling-block, to Gentiles foolishness, but 24 to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God. Because that which the world deems foolish 25 in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.

Facts as to  
the Church  
in Corinth

For consider, brethren, God's call to 26  
you. Not many who are wise with  
merely human wisdom, not many of  
position and influence, not many of noble  
birth, have been called. But God has chosen the 27  
things which the world regards as foolish, in order to  
put its wise men to shame; and God has chosen the  
things which the world regards as destitute of  
influence, in order to put its powerful things to  
shame; and the things which the world regards as 28  
base, and those which it sets utterly at nought—  
things that have no existence—God has chosen in  
order to reduce to nothing things that do exist; to 29  
prevent any mortal man from boasting in the  
presence of God. But you—and it is all God's doing 30  
—are in Christ Jesus: He has become for us a  
wisdom which is from God, consisting of righteous-  
ness and sanctification and deliverance; in order 31  
that it may be as Scripture says, "HE WHO BOASTS  
—LET HIS BOAST BE IN THE LORD" (Jer. ix. 24).

The spirit in  
which Paul  
preached in  
Corinth

And as for myself, brethren, when I 1 2  
came to you, it was not with surpassing  
power of eloquence or earthly wisdom  
that I came, announcing to you that which  
God had commanded me to bear witness to. For I 2  
determined to be utterly ignorant, when among you,  
of everything except of Jesus Christ, and of Him as  
having been crucified. And so far as I myself was 3  
concerned, I came to you in conscious feebleness and  
in fear and in deep anxiety. And my language and 4  
the Message that I proclaimed were not adorned  
with persuasive words of earthly wisdom, but de-  
pendent upon truths which the Spirit taught and  
mightily carried home; so that your trust might rest 5  
not on the wisdom of man but on the power of God.

The true,  
Divine  
Wisdom

Yet when we are among mature be- 6  
lievers we do speak words of wisdom; a  
wisdom not belonging, however, to the  
present age nor to the leaders of the  
present age who are soon to pass away. But in 7

dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God pre-destined, so that it should result in glory to us; a wisdom which not one of the 8 leaders of the present age possesses, for if they had possessed it, they would never have crucified the Lord of glory. But—to use the words of Scripture— 9 we speak of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have never entered the heart of man: ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For us, however, God 10 has drawn aside the veil through the teaching of the Spirit; for the Spirit searches everything, including the depths of the divine nature.

For, among human beings, who knows 11  
**The Teaching of the Holy Spirit** a man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts. But we have not 12 received the spirit of the world, but the Spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God. Of these we speak—not in language which man's 13 wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths. The unspiritual man rejects the 14 things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged. But the spiritual man judges of everything, 15 although he is himself judged by no one. For WHO 16 HAS PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT HIM (Isa. xl. 13)? But *we* have the mind of Christ.

**Divisions a sure proof of Unspirituality** And as for myself, brethren, I found it 1 3 impossible to speak to you as spiritual men. It had to be as to worldlings—mere babes in Christ. I fed you with milk and 2 not with solid food, since for this you were not yet strong enough. And even now you are not strong 3 enough: you are still unspiritual. For so long as

jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world? For when some 4 one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

**Human Teachers** What then is Apollos? And what is 5  
**mere Instru-** Paul? They are just God's servants,  
**ments in** through whose efforts, and as the Lord  
**God's Hands** granted power to each, you accepted the  
faith. I planted and Apollos watered; 6  
but it was God who was, all the time, giving the  
increase. So that neither the planter nor the waterer 7  
is of any importance. God who gives the increase  
is all in all. Now in aim and purpose the planter 8  
and the waterer are one; and yet each will receive  
his own special reward, answering to his own special  
work. Apollos and I are simply fellow workers for 9  
and with God, and you are *God's field—God's*  
*building.*

**The Responsibility of Teachers** In discharge of the task which God 10  
graciously entrusted to me, I—like a  
competent master-builder—have laid a  
foundation, and others are building upon  
it. But let every one be careful how and what he  
builds. For no one can lay any other foundation in 11  
addition to that which is already laid, namely Jesus  
Christ. And whether the building which any one is 12  
erecting on that foundation be of gold or silver or  
costly stones, of timber or hay or straw—the true 13  
character of each individual's work will become  
manifest. For the day of Christ will disclose it,  
because that day is soon to come upon us clothed in  
fire, and as for the quality of every one's work—the  
fire is the thing which will test it. If any one's work 14  
—the building which he has erected—stands the test,  
he will be rewarded. If any one's work is burnt up, 15  
he will suffer the loss of it; yet he will himself be  
rescued, but only, as it were, by passing through  
the fire.

**To injure  
God's People  
is an awful  
Sin** Do you not know that you are God's 16  
Sanctuary, and that the Spirit of God has 17  
His home within you? If any one is 17  
marring the Sanctuary of God, him will  
God mar; for the Sanctuary of God is holy, which  
you all are.

**Mere human  
Wisdom  
worthless** Let no one deceive himself. If any 18  
man imagines that he is wise, compared 19  
with the rest of you, with the wisdom of  
the present age, let him become "foolish"  
so that he may be wise. This world's wisdom is 19  
"foolishness" in God's sight; for it is written, "HE  
SNARES THE WISE WITH THEIR OWN CUNNING"  
(Job v. 13). And again, "THE LORD TAKES KNOW- 20  
LEDGE OF THE REASONINGS OF THE WISE—HOW  
USELESS THEY ARE" (Ps. xciv. 11). Therefore let no 21  
one boast about his human teachers. For everything 22  
belongs to you—be it Paul or Apollos or Peter, the  
world or life or death, things present or future—  
everything belongs to you; and you belong to Christ, 23  
and Christ belongs to God.

**The Re-  
sponsibility  
of Preachers  
is to God** As for us Apostles, let any one take this 1 4  
view of us—we are Christ's officers, and  
stewards of God's secret truths. This 2  
being so, it follows that fidelity is what is  
required in stewards. I however am very little con- 3  
cerned at undergoing your scrutiny, or that of other  
men; in fact I do not even scrutinize myself. Though 4  
I am not conscious of having been in any way  
unfaithful, yet I do not for that reason stand acquitted;  
but He whose scrutiny I must undergo is the Lord.  
Therefore form no premature judgements, but wait 5  
until the Lord returns. He will both bring to light the  
secrets of darkness and will openly disclose the motives  
that have been in people's hearts; and then the praise  
which each man deserves will come to him from God.

**The Names  
of Party  
Leaders are  
not specified** In writing this much, brethren, with 6  
special reference to Apollos and myself, I  
have done so for your sakes, in order to  
teach you by our example what those words

mean, which say, "Nothing beyond what is written!"—so that you may cease to take sides in boastful rivalry, for one teacher against another.

**Some keen Irony** Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really did receive it, why boast as if this were not so?

Every one of you already has all that heart can desire; already you have grown rich; without waiting for us, you have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! God, it seems to me, has exhibited us Apostles last of all, as men condemned to death; for we have come to be a spectacle to all creation—alike to angels and to men. We, for Christ's sake, are labelled as "foolish;" you, as Christians, are men of shrewd intelligence. We are mere weaklings: you are strong. You are in high repute: we are outcasts. To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none. Wearily we toil, working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate. We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.

**A loving Entreaty** I am not writing all this to shame you, but I am offering you advice as my dearly-loved children. For even if you were to have ten thousand spiritual instructors—for all that you could not have several fathers. It is I who in Christ Jesus became your father through the Good News. I entreat you therefore to become like me. For this reason I have sent Timothy to you. Spiritually he is my dearly-loved and faithful child. He will remind you of my habits as a Christian teacher—the manner in which I teach everywhere in every Church.

But some of you have been puffed up 18  
 through getting the idea that I am not  
 coming to Corinth. But, if the Lord is 19  
 willing, I shall come to you without delay ;  
 and then I shall know not the fine speeches of these  
 conceited people, but their power. For Apostolic 20  
 authority is not a thing of words, but of power.  
 Which shall it be? Shall I come to you with a rod, 21  
 or in a loving and tender spirit?

### *A stern Rebuke*

It is actually reported that there is forni- 1 5  
 cation among you, and of a kind unheard  
 of even among the Gentiles—a man has  
 his father's wife ! And you, instead of 2  
 mourning and removing from among you the man  
 who has done this deed of shame, are filled with  
 self-complacency ! I for my part, present with you 3  
 in spirit although absent in body, have already, as  
 though I were present, judged him who has so acted. 4  
 In the name of our Lord Jesus, when you are all  
 assembled and my spirit is with you, together with  
 the power of our Lord Jesus, I have handed over such 5  
 a man to Satan for the destruction of his body, that  
 his spirit may be saved on the day of the Lord Jesus.

It is no good thing—this which you 6  
 make the ground of your boasting. Do  
 you not know that a little yeast corrupts  
 the whole of the dough ? Get rid of the 7  
 old yeast so that you may be dough of a new kind ;  
 for in fact you *are* free from corruption. For our  
 Passover Lamb has already been offered in sacrifice  
 —even Christ. Therefore let us keep our festival not 8  
 with old yeast nor with the yeast of what is evil and  
 mischievous, but with bread free from yeast—the  
 bread of transparent sincerity and of truth.

I wrote to you in that letter that you 9  
 were not to associate with fornicators ; not 10  
 that in this world you are to keep wholly  
 aloof from such as they, any more than

**The Reality  
of Apostolic  
Authority**

**An Instance  
of gross  
Immorality**

**The false  
Attitude  
of the  
Corinthians**

**A previous  
Warning  
disregarded**



from people who are avaricious and greedy of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether. But what I meant was that you were 11 not to associate with any one bearing the name of "brother," if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat. For what business of mine is it to judge 12 outsiders? Is it not for you to judge those who are within the Church while you leave to God's judgement 13 those who are outside? Remove the wicked man from among you (Deut. xxii. 24).

### *Litigation at Corinth*

**Litigation in  
heathen Law  
Courts** If one of you has a grievance against an 1 6  
opponent, does he dare to go to law before  
irreligious men and not before God's  
people? Do you not know that God's 2  
people will sit in judgement upon the world? And if  
you are the court before which the world is to be  
judged, are you unfit to deal with these petty matters?  
Do you not know that we are to sit in judgement upon 3  
angels—to say nothing of things belonging to this life?  
If therefore you have things belonging to this life 4  
which need to be decided, is it men who are absolutely  
nothing in the Church—is it *they* whom you make  
your judges? I say this to put you to shame. Has 5  
it come to this, that there does not exist among you a  
single wise man competent to decide between a man  
and his brother, but brother goes to law with brother, 6  
and that before unbelievers?

**All  
Litigation  
between  
Christians  
discouraged** To say no more, then, it is altogether a 7  
defect in you that you have law-suits with  
one another. Why not rather endure in-  
justice? Why not rather submit to being  
defrauded? On the contrary you your- 8  
selves inflict injustice and fraud, and upon brethren  
too. Do you not know that unrighteous men will not 9  
inherit God's Kingdom?

**Righteous-  
ness of Life  
absolutely  
indispens-  
able** Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom. And all this describes what some of you were. But now you have had every stain washed off : now you have been set apart as holy : now you have been pronounced free from guilt ; in the name of our Lord Jesus Christ and through the Spirit of our God.

**Christian  
Freedom no  
Excuse for  
Immorality** Everything is allowable to me, but not everything is profitable. Everything is allowable to me, but to nothing will I become a slave. Food of all kinds is meant for the stomach, and the stomach is meant for food, and God will cause both of them to perish. Yet the body does not exist for the purpose of fornication, but for the Master's service, and the Master exists for the body ; and as God by His power raised the Master to life, so He will also raise us up.

**The awful  
Guilt of such  
Sins** Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them the members of a prostitute? No, indeed. Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, "THE TWO SHALL BECOME ONE" (Gen. ii. 24). But he who is in union with the Master is one with Him in spirit. Flee from fornication. Any other sin that a human being commits lies outside the body ; but he who commits fornication sins against his own body. Or do you not know that your bodies are a sanctuary of the Holy Spirit who is within you—the Spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies.

*The Subject of Marriage*

**The Apostle's own view of the Matter** I now deal with the subjects mentioned **1 7**  
 in your letter. It is well for a man to  
 abstain altogether from marriage. But **2**  
 because there is so much fornication  
 every man should have a wife of his own, and  
 every woman should have a husband. Let a man **3**  
 pay his wife her due, and let a woman also pay  
 her husband his. A married woman is not mistress **4**  
 of her own person : her husband has certain rights.  
 In the same way a married man is not master of  
 his own person : his wife has certain rights. Do **5**  
 not refuse one another, unless perhaps it is just for  
 a time and by mutual consent, so that you may de-  
 vote yourselves to prayer and may then associate  
 again ; lest the Adversary begin to tempt you because  
 of your deficiency in self-control.

Thus much in the way of concession, not of com- **6**  
 mand. Yet I would that everybody lived as I do ; **7**  
 but each of us has his own special gift from God  
 —one in one direction and one in another.

**Advice to unmarried and married** But I tell the unmarried, and women **8**  
 who are widows, that it is well for them  
 to remain as I am. If, however, they **9**  
 cannot maintain self-control, by all means  
 let them marry ; for marriage is better than the  
 fever of passion. But to those already married my **10**  
 instructions are—yet not mine, but the Lord's—that  
 a wife is not to leave her husband ; or if she has **11**  
 already left him, let her either remain as she is or  
 be reconciled to him ; and that a husband is not to  
 send away his wife.

**Advice to those married to Unbelievers** To the rest it is I who speak—not **12**  
 the Lord. If a brother has a wife who  
 is an unbeliever, and she consents to live  
 with him, let him not send her away. And **13**  
 a woman who has an unbelieving husband—if he  
 consents to live with her, let her not separate from  
 him. For, in such cases, the unbelieving husband **14**

has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, 15 the unbeliever is determined to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave; God has called us to live lives of peace. For what assurance have you, O 16 woman, as to whether you will save your husband? Or what assurance have you, O man, as to whether you will save your wife?

Existing  
Relation-  
ships to be  
acquired  
in

Only, whatever be the condition in life 17 which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the Churches. Was any 18 one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncircumcision 19 is nothing: obedience to God's commandments is everything. Whatever be the condition in life in 20 which a man was, when he was called, in that let him continue. Were you a slave when God called 21 you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For a Christian, if he was a slave 22 when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been redeemed at infinite 23 cost: do not become slaves to men. Where each 24 one stood when he was called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no command 25 to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I 26 think then that, taking into consideration the distress

which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not 27 seek to get free. Are you free from the marriage bond? Do not seek for a wife. Yet if you marry, 28 you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

**The transitory Character of all that is earthly** Yet of this I warn you, brethren: the 29 time has been shortened—so that henceforth those who have wives should be as though they had none, those who 30 weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who 31 use the world as not using it to the full. For the world as it now exists is passing away. And I 32 would have you free from worldly anxiety. An unmarried man concerns himself with the Lord's business—how he shall please the Lord; but a 33 married man concerns himself with the business of the world—how he shall please his wife. There is 34 a difference too between a married and an unmarried woman. She who is unmarried concerns herself with the Lord's business—that she may be holy both in body and spirit; but the married woman concerns herself with the business of the world—how she shall please her husband. Thus 35 much I say in your own interest; not to lay a trap for you, but to help towards what is becoming, and enable you to wait on the Lord without distraction.

**A Father's Duty to his unmarried Daughter** If, however, a father thinks he is acting 36 unbecomingly towards his still unmarried daughter if she be past the bloom of her youth, and so the matter is urgent, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry. But if 37 a father stands firm in his resolve, being free from all external constraint and having a legal right to act as he pleases, and in his own mind has come to the decision to keep his daughter unmarried, he will

do well. So that he who gives his daughter in 38 marriage does well, and yet he who does not give her in marriage will do better.

Should A woman is bound to her husband 39  
Widows during the whole period that he lives;  
marry but if her husband dies, she is at liberty  
again? to marry whom she will, provided that

he is a Christian. But in my judgement, her state 40 is a more enviable one if she remains as she is; and I also think that I have the Spirit of God.

### *Idol Sacrifices*

Food that Now as to things which have been sacri- 1 8  
has been ficed to idols. This is a subject which we  
sacrificed already understand—because we all have  
to Idols knowledge of it. Knowledge, however,

tends to make people conceited; it is love that builds us up. If any one imagines that he already possesses 2 any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have attained; but if any one loves God, that man is 3 known by God. As to eating things which have 4 been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. For if so-called gods do exist, either in 5 Heaven or on earth—and in fact there are many such gods and many such lords—yet we have but one God, 6 the Father, who is the source of all things and for whose service we exist, and but one Lord, Jesus Christ, through whom we and all things exist.

Brotherly But all believers do not recognize these 7  
Love must facts. Some, from force of habit in  
solve the relation to the idol, even now eat idol  
Problem sacrifices as such, and their consciences, being but weak, are polluted. It is true that a par- 8 ticular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it. But take care lest this liberty of yours should prove 9 a hindrance to the progress of weak believers. For 10

if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? Why, your knowledge 11 becomes the ruin of the weak believer—your brother, for whom Christ died! Moreover when you thus sin 12 against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore if what I eat causes my brother to fall, 13 never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall.

**Paul's own Example of Self-Restraint** Am I not free? Am I not an Apostle? 1 9 Can it be denied that I have seen Jesus, our Lord? Are not you yourselves my work in the Lord? If to other men I am 2 not an Apostle, yet at any rate I am one to you; for your very existence as a Christian Church is the seal of my Apostleship. That is how I vindicate myself 3 to those who criticize me.

**His Apostolic Position and Rights** Have we not a right to claim food and 4 drink? Have we not a right to take with 5 us on our journeys a Christian sister as our wife, as the rest of the Apostles do—and the Lord's brothers and Peter? Or again, is it 6 only Barnabas and myself who are not at liberty to give up working with our hands? What soldier ever 7 serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a herd of cattle and yet does not taste their milk?

Am I making use of merely worldly illustrations? 8 Does not the Law speak in the same tone? For in 9 the Law of Moses it is written,

“THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN” (Deut. xxv. 4).

Is God simply thinking about the oxen? Or is it 10 really in our interest that He speaks? Of course, it was written in our interest, because it is His will that when a ploughman ploughs, and a thrasher thrashes,

it should be in the hope of sharing that which comes as the result.

If it is we who sowed the spiritual grain in you, 11  
is it a great thing that we should reap a temporal  
harvest from you? If other teachers possess that 12  
right over you, do not we possess it much more?  
Yet we have not availed ourselves of the right, but  
we patiently endure all things rather than hinder in  
the least degree the progress of the Good News of  
the Christ. Do you not know that those who perform 13  
the sacred rites have their food from the sacred place,  
and that those who serve at the altar all alike share  
with the altar? In the same way the Lord also 14  
directed those who proclaim the Good News to  
maintain themselves by the Good News.

**Paul's** But I, for my part, have not used, and 15  
**Forbearance** do not use, my full rights in any of these  
**in the** things. Nor do I now write with that  
**Exercise of** object so far as I myself am concerned,  
**his Rights** for I would rather die than have anybody  
make this boast of mine an empty one. If I go on 16  
preaching the Good News, that is nothing for me to  
boast of ; for the necessity is imposed upon me ; and  
alas for me, if I fail to preach it ! And if I preach 17  
willingly, I receive my wages ; but if against my  
will, a stewardship has nevertheless been entrusted  
to me. What are my wages then ? The very fact 18  
that the Good News which I preach will cost my  
hearers nothing, so that I cannot be charged with  
abuse of my privileges as a Christian preacher.

**His Motives,** Though free from all human control, I 19  
**(1) Eagerness** have made myself the slave of all in the  
**to win Men** hope of winning as many converts as pos-  
**to Christ** sible. To the Jews I have become like a 20  
Jew in order to win Jews ; to men under the Law as if  
I were under the Law—although I am not—in order  
to win those who are under the Law ; to men without 21  
Law as if I were without Law—although I am not  
without Law in relation to God but am abiding in  
Christ's Law—in order to win those who are without



Law. To the weak I have become weak, so as to 22  
 gain the weak. To all men I have become all things,  
 in the hope that in every one of these ways I may  
 save some. And I do everything for the sake of the 23  
 Good News, that I may share with my hearers in its  
 benefits.

(2) His own Do you not know that in the foot-race 24  
 Desire to the runners all run, but that only one gets  
 secure the the prize? You must run like him, in order  
 Crown of to win with certainty. But every com- 25  
 Life petitor in an athletic contest practises  
 abstemiousness in all directions. They indeed do  
 this for the sake of securing a perishable wreath, but  
 we for the sake of securing one that will not perish.  
 That is how I run, not being in any doubt as to my 26  
 goal. I am a boxer who does not inflict blows on  
 the air, but I hit hard and straight at my own body 27  
 and lead it off into slavery, lest possibly, after I have  
 been a herald to others, I should myself be rejected.

Israelites For I would have you remember, 1 10  
 who for brethren, how our forefathers were all of  
 want of Self- them sheltered by the cloud, and all got  
 Mastery safely through the Red Sea. All were 2  
 missed baptized in the cloud and in the sea to be  
 the Prize followers of Moses. All ate the same 3  
 spiritual food, and all drank the same spiritual drink; 4  
 for they long drank the water that flowed from the  
 spiritual rock that went with them—and that rock was  
 the Christ. But with most of them God was not well 5  
 pleased; for they were laid low in the Desert.

The Lessons And in this they became a warning to us, 6  
 taught to teach us not to be eager, as they were  
 by their eager, in pursuit of what is evil. And you 7  
 Example must not be worshippers of idols, as some  
 of them were. For it is written,

“THE PEOPLE SAT DOWN TO EAT AND DRINK, AND  
 STOOD UP TO DANCE” (Exod. xxxii. 6).

Nor may we be fornicators, like some of them who 8  
 committed fornication and on a single day 23,000 of  
 them fell dead. And do not let us test the Lord too 9

far, as some of them tested Him and were destroyed by the serpents. And do not be discontented, as some of them were, and they were destroyed by the Destroyer. All this kept happening to them with a figurative meaning; but it was put on record by way of admonition to us upon whom the ends of the Ages have come.

So then let him who thinks he is standing securely beware of falling. No temptation has you in its power but such as is common to human nature; and God is faithful and will not allow you to be tempted beyond your strength. But, when the temptation comes, He will also provide the way of escape; so that you may be able to bear it.

Therefore, my dear friends, avoid all connexion with the worship of idols. I speak as to men of sense: judge for yourselves of what I say. The cup of blessing, which we bless, does it not mean a joint-participation in the blood of Christ? The loaf of bread which we break, does it not mean a joint-participation in the body of Christ?

Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf. Look at the Israelites—the nation and their ritual. Are not those who eat the sacrifices joint-partakers in the altar? Do I mean that a thing sacrificed to an idol is what it claims to be, or that an idol is a real thing? No, but that which the Gentiles sacrifice, they sacrifice to demons, not to God; and I would not have you have fellowship with one another through the demons. You cannot drink the Lord's cup and the cup of demons: you cannot be joint-partakers both in the table of the Lord and the table of demons. Or are we actually arousing the Lord to jealousy. Are we stronger than He is?

Everything is allowable, but not everything is profitable. Everything is allowable, but everything does not build others up. Let no one be for ever seeking his

Every  
Temptation  
may be  
successfully  
resisted

Idolatry to  
be scrupu-  
lously  
shunned

Brotherly  
Love limits  
Christian  
Freedom

own good, but let each seek that of his fellow man.

Anything that is for sale in the meat market, eat, 25  
and ask no questions for conscience' sake ; for THE 26  
EARTH IS THE LORD'S, AND ALL THAT IT CONTAINS  
(Ps. xxiv. 1). If an unbeliever gives you an invitation 27  
and you are disposed to accept it, eat whatever is put  
before you, and ask no questions for conscience' sake.  
But if any one tells you, "This food has been offered 28  
in sacrifice ;" abstain from eating it—out of respect  
for him who warned you, and, as before, for con-  
science' sake. But now I mean his conscience, not 29  
your own.

"Why, on what ground," you may object, "is the  
question of my liberty of action to be decided by a  
conscience not my own? If, so far as I am concerned 30  
partake with a grateful heart, why am I to be  
found fault with in regard to a thing for which I  
give thanks?"

Whether, then, you are eating or drink- 31  
ing, or whatever you are doing, let every-  
thing be done to the glory of God. Do 32  
not be causes of stumbling either to Jews  
or to Gentiles, nor to the Church of  
God. That is the way that I also seek in every- 33  
thing the approval of all men, not aiming at my  
own profit, but at that of the many, in the hope that  
they may be saved. Be imitators of me, in so far as 1 11  
in turn am an imitator of Christ.

Now I commend you for remembering 2  
me in everything, and because you hold  
fast truths and practices precisely as I  
have taught them to you. I would have 3  
you know, however, that of every man, Christ is the  
Head, that of a woman her husband is the Head, and  
that God is Christ's Head. A man who wears a veil 4  
when praying or prophesying dishonours his Head ;  
but a woman who prays or prophesies with her head 5  
uncovered dishonours her Head, for it is exactly the  
same as if she had her hair cut short.

True  
Religion  
must inspire  
all our  
Actions

Women at  
meetings of  
the Church

If a woman will not wear a veil, let her also cut 6  
off her hair. But since it is a dishonour to a woman  
to have her hair cut off or her head shaved, let her  
wear a veil. For a man ought not to have a veil on 7  
his head, since he is the image and glory of God ;  
while woman is the glory of man. Man does not 8  
take his origin from woman, but woman takes hers  
from man. For man was not created for woman's 9  
sake, but woman for man's. That is why a woman 10  
ought to have on her head a symbol of subjection,  
because of the angels. Yet, in the Lord, woman is 11  
not independent of man nor man independent of  
woman. For just as woman originates from man, 12  
so also man comes into existence through woman,  
but everything springs originally from God.

Judge of this for your own selves ; is it seemly for 13  
a woman to pray to God when she is unveiled ?  
Does not Nature itself teach you that if a man has 14  
long hair it is a dishonour to him, but that if a 15  
woman has long hair it is her glory, because her hair  
was given her for a covering ? But if any one is 16  
inclined to be contentious on the point, we have  
no such custom, nor have the Churches of God.

### *Matters relating to Christian Worship*

**Dissensions  
at Meetings  
of the  
Church** But while giving you these instructions, 17  
there is one thing I cannot praise—your  
meeting together, with bad rather than  
good results. For, in the first place, when 18  
you meet as a Church, there are divisions among you.  
This is what I am told, and I believe that there is  
some truth in it. For there must of necessity be 19  
differences of opinion among you, in order that it  
may be plainly seen who are the men of sterling  
worth among you.

**Disorder at  
the Lord's  
Supper** When, however, you meet in one place, 20  
there is no eating the Supper of the Lord ;  
for it is his own supper of which each of 21  
you is in a hurry to partake, and one eats  
like a hungry man, while another has already drunk

to excess. Why, have you no homes in which to eat 22  
and drink? Or do you wish to show your contempt  
for the Church of God and make those who have no  
homes feel ashamed? What shall I say to you?  
Shall I praise you? In this matter I certainly do not  
praise you.

**The Facts** For it was from the Lord that I received 23  
**as to the** the facts which, in turn, I handed on to  
**Origin of** you; how that the Lord Jesus, on the  
**the Supper** night He was to be betrayed, took some  
bread, and after giving thanks He broke it and said, 24  
"This is my body which is about to be broken for  
you. Do this in memory of me."

In the same way, when the meal was over, He 25  
also took the cup.

"This cup," He said, "is the new Covenant of  
which my blood is the pledge. Do this, every time  
that you drink it, in memory of me."

**The** For every time that you eat this bread 26  
**Significance** and drink from the cup, you are pro-  
**and Sacred-** claiming the Lord's death—until He  
**ness of the** returns. Whoever, therefore, in an un- 27  
**Meal** worthy manner, eats the bread or drinks  
from the cup of the Lord sins against the body and  
blood of the Lord. But let a man examine himself, 28  
and, having done that, then let him eat the bread  
and drink from the cup. For any one who eats and 29  
drinks, eats and drinks judgement to himself, if he  
fails to estimate the body aright. That is why many 30  
among you are sickly and out of health, and why 31  
not a few die. If, however, we estimated ourselves  
aright, we should not be judged. But when we are 32  
judged by the Lord, chastisement follows, to save us  
from being condemned along with the world.

Therefore, brethren, when you come together for 33  
this meal, wait for one another. If any one is 34  
hungry, let him eat at home; so that your coming  
together may not lead to judgement.

The other matters I will deal with whenever I  
come.

**Spiritual Gifts. The Need of Discrimination** It is important, brethren, that you **1 12**  
 should have clear knowledge on the  
 subject of spiritual gifts. You know that **2**  
 when you were heathens you went astray  
 after dumb idols, wherever you happened  
 to be led. For this reason I would have you **3**  
 understand that no one speaking under the in-  
 fluence of the Spirit of God ever says, "Jesus is  
 accursed," and that no one is able to say, "Jesus  
 is Lord," except under the influence of the Holy  
 Spirit.

**Spiritual Gifts. Their Diversity** Now there are various kinds of gifts, **4**  
 but there is one and the same Spirit;  
 various forms of official service, and yet **5**  
 one and the same Lord; diversities in **6**  
 work, and yet one and the same God—He who in  
 each person brings about the whole result. But to **7**  
 each of us a manifestation of the Spirit has been  
 granted for the common good. To one the utterance **8**  
 of wisdom has been granted through the Spirit; to  
 another the utterance of knowledge in accordance  
 with the will of the same Spirit; to a third man, by **9**  
 means of the same Spirit, special faith; to another  
 various gifts of healing, by means of the one Spirit;  
 to another the exercise of miraculous powers; to **10**  
 another the gift of prophecy; to another the power  
 of discriminating between prophetic utterances; to  
 another varieties of the gift of 'tongues;' to another  
 the interpretation of tongues. But these results are **11**  
 all brought about by one and the same Spirit, who  
 bestows His gifts upon each of us in accordance with  
 His own will.

**The organic Unity of the Church** For just as the human body is one and **12**  
 yet has many parts, and all its parts, many  
 as they are, constitute but one body, so it  
 is with the Church of Christ. For, in **13**  
 fact, in one Spirit all of us—whether we are Jews or  
 Gentiles, slaves or free men—were baptized to form  
 but one body; and we were all nourished by that  
 one Spirit.

**Unity should** For the human body does not consist of 14  
**make** one part, but of many. Were the foot to 15  
**Jealousy** say, "Because I am not a hand I am not  
**impossible** a part of the body," that would not make  
 it any the less a part of the body. Or were the ear 16  
 to say, "Because I am not an eye, I am not a part  
 of the body," that would not make it any the less a  
 part of the body. If the whole body were an eye, 17  
 where would the hearing be? If the whole body  
 were an ear, where would the nostrils be? But, as 18  
 a matter of fact, God has arranged the parts in the  
 body—every one of them—as He has seen fit. If 19  
 they were all one part, where would the body be?  
 But, as a matter of fact, there are many parts and 20  
 but one body.

**Unity should** It is also impossible for the eye to say 21  
**exclude** to the hand, "I do not need you;" or  
**Pride and** again for the head to say to the feet, "I  
**Contempt** do not need you." No, it is quite other-  
 wise. Even those parts of the body which are 22  
 apparently somewhat feeble are yet indispensable;  
 and those which we deem less honourable we clothe 23  
 with more abundant honour; and so our ungraceful  
 parts come to have a more abundant grace, while our  
 graceful parts have everything they need. But it 24  
 was God who built up the body, and bestowed more  
 abundant honour on the part that felt the need, that 25  
 there might be no disunion in the body, but that all  
 the members might entertain the same anxious care  
 for one another's welfare. And if one part is suffer- 26  
 ing, every other part suffers with it; or if one part  
 is receiving special honour, every other part shares  
 in the joy.

**Unity** As for you, you are the body of Christ, 27  
**involves** and individually you are members of it.  
**mutual** And by God's appointment there are in 28  
**Dependence** the Church — first Apostles, secondly  
 Prophets, thirdly teachers. Then come miraculous  
 powers, and then ability to cure diseases or render  
 loving service, or powers of organization, or varieties



of the gift of 'tongues. Are all Apostles? Are all 29  
 Prophets? Are all teachers? Have all miraculous  
 powers? Have all ability to cure diseases? Do all 30  
 speak in 'tongues'? Do all interpret? But always 31  
 seek to excel in the greater gifts. And now I will  
 point out to you a way of life which transcends  
 all others.

**Love is the  
 supreme  
 Gift** If I can speak with the tongues of men 1 13  
 and of angels, but am destitute of Love,  
 I have but become a loud-sounding  
 trumpet or a clanging cymbal. If I 2  
 possess the gift of prophecy and am versed in all  
 mysteries and all knowledge, and have such absolute  
 faith that I can remove mountains, but am destitute  
 of Love, I am nothing. And if I distribute all my 3  
 possessions to the poor, and give up my body to  
 be burned, but am destitute of Love, it profits me  
 nothing.

Love is patient and kind. Love knows neither 4  
 envy nor jealousy. Love is not forward and self-  
 assertive, nor boastful and conceited. She does not 5  
 behave unbecomingly, nor seek to aggrandize herself,  
 nor blaze out in passionate anger, nor brood over  
 wrongs. She finds no pleasure in injustice done to 6  
 others, but joyfully sides with the truth. She knows 7  
 how to be silent. She is full of trust, full of hope,  
 full of patient endurance.

Love never fails. But if there are prophecies, they 8  
 will be done away with; if there are languages,  
 they will cease; if there is knowledge, it will be  
 brought to an end. For our knowledge is imperfect, 9  
 and so is our prophesying; but when the perfect 10  
 state of things is come, all that is imperfect will be  
 brought to an end. When I was a child, I talked 11  
 like a child, felt like a child, reasoned like a child:  
 when I became a man, I put from me childish ways.  
 For the present we see things as if in a mirror, and 12  
 are puzzled; but then we shall see them face to face.  
 For the present the knowledge I gain is imperfect;  
 but then I shall know fully, even as I am fully known.



And so there remain Faith, Hope, Love—these three ; 13  
and of these the greatest is Love.

‘Prophecy’ Be eager in your pursuit of this Love, and 1 14  
superior to be earnestly ambitious for spiritual gifts,  
the Gift of but let it be chiefly so in order that you  
Tongues may prophesy. For he who speaks in an 2  
unknown tongue is not speaking to men, but to God ;  
for no one understands him. Yet in the Spirit he is  
speaking secret truths. But he who prophesies speaks 3  
to men words of edification, encouragement and  
comfort. He who speaks in an unknown tongue does 4  
good to himself, but he who prophesies does good to  
the Church. I should be right glad were you all to 5  
speak in ‘tongues,’ but yet more glad were you all  
to prophesy. And, in fact, the man who prophesies  
is superior to him who speaks in ‘tongues,’ except  
when the latter can interpret in order that the  
Church may get a blessing. But, brethren, as 6  
things are, if I come to you speaking in ‘tongues,’  
what benefit shall I confer on you, if the utter-  
ance is neither in the form of a revelation nor  
of additional knowledge nor of prophecy nor of  
teaching ?

Even inanimate things—flutes or harps, for instance 7  
—when yielding a sound, if they make no distinction  
in the notes, how shall the tune which is played on  
the flute or the harp be known ? If the bugle—to 8  
take another example—gives an uncertain sound, who  
will prepare for battle ? And so with you ; if with 9  
the living voice you fail to utter intelligible words,  
how will people know what you are saying ? You  
will be talking to the winds.

There are, we will suppose, a great number of 10  
languages in the world, and no creature is without a  
language. If, however, I do not know the meaning 11  
of the particular language, I shall seem to the speaker  
of it, and he to me, to be merely talking some foreign  
tongue. Therefore, seeing that you are ambitious for 12  
spiritual gifts, seek to excel in them so as to benefit  
the Church.

Therefore let a man who has the gift of tongues 13  
pray for the power of interpreting them. For if I 14  
pray in an unknown tongue, my spirit prays, but  
my understanding is barren. How then does the 15  
matter stand? I will pray in spirit, and I will  
pray with my understanding also. I will praise  
God in spirit, and I will praise Him with my  
understanding also. Otherwise, if you bless God 16  
in spirit only, how shall he who is in the position  
of an ungifted man say the 'Amen' to your giving  
of thanks, when he does not know what your  
words mean? Rightly enough you are giving 17  
thanks, and yet your neighbour is not benefited.  
I speak in a tongue, thank God, more than all of 18  
you; but in the Church I would rather speak five 19  
words with my understanding—so as to instruct  
others also—than ten thousand words in an unknown  
tongue.

Brethren, do not prove yourselves to be children in 20  
your minds. As regards evil, indeed, be utter babes,  
but as regards your minds prove yourselves to be men  
of ripe years. In the Law it stands written, "'BY 21  
MEN OF UNKNOWN TONGUES AND BY THE LIPS OF AN  
UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE,  
BUT EVEN THEN THEY WILL NOT LISTEN TO ME'  
(Isa. xxviii. 11), says the Lord." This shows that the 22  
gift of tongues is intended as a sign not to those who  
believe but to unbelievers, but prophecy is intended  
not for unbelievers but for those who believe.  
Accordingly if the whole Church has assembled and 23  
all are speaking in 'tongues,' and there come in  
ungifted men, or unbelievers, will they not say that  
you are all mad? If, on the other hand, every 24  
one is prophesying and an unbeliever or an un-  
gifted man comes in, he is convicted by all  
and closely examined by all, and the hidden evils  
of his heart are brought to light. And, as the 25  
result, he will fall on his face and worship God,  
and will report to others that of a truth God is  
among you.

**The orderly  
Exercise of  
spiritual  
Gifts**

What then, brethren? Whenever you 26  
assemble, there is not one of you who is  
not ready either with a song of praise, a  
sermon, a revelation, a 'tongue,' or an  
interpretation. Let everything be done with a view  
to the building up of faith and character. If there is 27  
speaking in an unknown tongue, only two or at the  
most three should speak, and they should do so one at  
a time, and one should interpret; or if there is no 28  
interpreter, let the man with the gift be silent in the  
Church, speaking to himself and to God. But if there 29  
are Prophets, let two or three speak and let the rest  
judge. And if anything is revealed to some one else 30  
who is seated there, let the first be silent. For you 31  
can all prophesy one by one, so that all may learn and  
all be encouraged: and the spirits of Prophets yield 32  
submission to Prophets. For God is not a God of 33  
disorder, but of peace, as He is in all the Churches of  
His people.

**Women at  
Meetings of  
the Church**

Let married women be silent in the 34  
Churches, for they are not permitted to  
speak. They must be content with a  
subordinate place, as the Law also says;  
and if they wish to ask questions, they should ask 35  
their own husbands at home. For it is disgraceful for  
a married woman to speak at a Church  
assembly.

**No Power in  
Corinth to  
change  
Church  
Customs**

Was it from you that God's Message 36  
first went forth, or is it to you only that it  
has come?

**Paul's  
Apostolic  
Authority**

If any one deems himself to be a Prophet 37  
or a man with spiritual gifts, let him  
recognize as the Lord's command all that  
I am now writing to you. But if any one 38  
is ignorant, let him be ignorant.

**Final Words  
as to  
spiritual  
Gifts**

The conclusion, my brethren, is this. 39  
Be earnestly ambitious to prophesy, and  
do not check speaking with tongues; only 40  
let everything be done in a becoming  
and orderly manner.

### *The Resurrection of the Dead*

**The Death and Resurrection of Jesus** But let me recall to you, brethren, the **1 15**  
 Good News which I brought you, which  
 you accepted, and on which you are stand-  
 ing, through which also you are obtaining **2**  
 salvation, if you bear in mind the words in which I  
 proclaimed it—unless indeed your faith has been  
 unreal from the very first. For I repeated to you the **3**  
 all-important fact which also I had been taught, that  
 Christ died for our sins in accordance with the  
 Scriptures; that He was buried; that He rose to **4**  
 life again on the third day in accordance with the  
 Scriptures, and was seen by Peter, and then by the **5**  
 Twelve. Afterwards He was seen by more than five **6**  
 hundred brethren at once, most of whom are still  
 alive, although some of them have now fallen asleep.  
 Afterwards He was seen by James, and then by all **7**  
 the Apostles. And last of all, as to one of untimely **8**  
 birth, He appeared to me also.

**Paul himself a Witness as to His Resurrection** For I am the least of the Apostles, and **9**  
 am not fit to be called an Apostle—because  
 I persecuted the Church of God. But **10**  
 what I am I am by the grace of God, and  
 His grace bestowed upon me did not prove ineffec-  
 tual. But I laboured more strenuously than all the  
 rest—yet it was not I, but God's grace working with **11**  
 me. But whether it is I or they, this is the way we  
 preach and the way that you came to believe.

**The Denial of the Possibility of Resurrection** But if Christ is preached as having risen **12**  
 from the dead, how is it that some of you  
 say that there is no such thing as a resur-  
 rection of the dead? If there is no such **13**  
 thing as a resurrection of the dead, then  
 Christ Himself has not risen to life. And if Christ has **14**  
 not risen, it follows that what we preach is a delusion,  
 and that your faith also is a delusion. Nay more, we **15**  
 are actually being discovered to be bearing false  
 witness about God, because we have testified that  
 God raised Christ to life, whom He did not raise, if in

reality none of the dead are raised. For if none of 16  
 the dead are raised to life, then Christ has not risen;  
 and if Christ has not risen, your faith is a vain thing 17  
 —you are still in your sins. It follows also that those 18  
 who have fallen asleep in Christ have perished. If 19  
 in this present life we have a *hope* resting on Christ,  
 and nothing more, we are more to be pitied than all  
 the rest of the world.

But, in reality, Christ *has* risen from 20  
 among the dead, being the first to do so of  
 those who are asleep. For seeing that 21  
 death came through man, through man  
 comes also the resurrection of the dead.

For just as through Adam all die, so also through 22  
 Christ all will be made alive again. But this will 23  
 happen to each in the right order—Christ having  
 been the first to rise, and afterwards Christ's people  
 rising at His return. Later on, comes the End, when 24  
 He is to surrender the Kingship to God, the Father,  
 when He shall have overthrown all other government  
 and all other authority and power. For He must 25  
 continue to be King until God has put all His enemies  
 under His feet (Ps. viii. 6; cx. 1). The last enemy 26  
 that is to be overthrown is Death; for He will have 27  
 put all things in subjection under His feet. And  
 when He shall have declared that "All things are in  
 subjection," it will be with the manifest exception of  
 Him who has reduced them all to subjection to Him.  
 But when the whole universe has been made subject 28  
 to Him, then the Son Himself will also become subject  
 to Him, who has made the universe subject to Him,  
 in order that GOD may be all in all.

Otherwise what will become of those 29  
 who got themselves baptized for the dead?

If the dead do not rise at all, why are  
 these baptized for them? Why also do we Apostles 30  
 expose ourselves to danger every hour? I protest, 31  
 brethren, as surely as I glory over you—which I may  
 justly do in Christ Jesus our Lord—that I die day  
 by day. If from merely human motives I have fought 32

with wild beasts in Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for tomorrow we are to die. Do not deceive yourselves: 33

"Evil companionships corrupt good morals."

Wake from this drunken fit; live righteous lives, and 34  
cease to sin; for some have no knowledge of God: I speak thus in order to move you to shame.

But some one will say, "How can the 35  
**All Fruit** dead rise? And with what kind of body  
**differs from** do they come back?" Foolish man! the  
**its Seed** seed you yourself sow has no life given to 36  
it unless it first dies; and as for what you sow, it 37  
is not the plant which is to be that you are sowing,  
but a bare grain, of wheat (it may be) or of some-  
thing else, and God gives it a body as He has seen 38  
fit, and to each kind of seed a body of its own. All 39  
flesh is not the same: there is human flesh, and  
flesh of cattle, of birds, and of fishes. There are 40  
bodies which are celestial and there are bodies  
which are earthly, but the glory of the celestial ones  
is one thing, and that of the earthly ones is another.  
There is one glory of the sun, another of the moon, 41  
and another of the stars; for star differs from star  
in glory.

**The earthly** It is the same with the resurrection of 42  
**and the** the dead. The body is sown in a state  
**spiritual** of decay, it is raised free from decay;  
**Bodies** it is sown in dishonour, it is raised in  
glory; it is sown in weakness, it is raised in power; 43  
an animal body is sown, a spiritual body is raised. As 44  
surely as there is an animal body, so there is also a  
spiritual body. In the same way also it is written, 45  
"The first MAN ADAM BECAME A LIVING ANIMAL"  
(Gen. ii. 7); the last Adam is a life-giving Spirit.  
Nevertheless, it is not what is spiritual that came 46  
first, but what is animal; what is spiritual came  
afterwards. The first man is a man of earth, 47  
earthly; the second man is from Heaven. What the 48  
earthly one is, that also are those who are earthly;  
and what the heavenly One is, that also are those

who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

**The Change which awaits our Bodies** But this I tell you, brethren: our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and we shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING" (Hos. xiii. 14)? Now sin is the sting of death, and sin derives its power from the Law; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord.

### *The Poor in Jerusalem*

**The Collection for the Poor in Jerusalem** As to the collection for God's people, what I have directed the Churches of Galatia to do, you must do also. On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on. And when I am with you, whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem. And if it is worth while for me also to make the journey they shall go as my companions.



*Personal Matters, and Farewell*

The  
Apostle's  
Plans

I shall come to you after passing through 5  
Macedonia ; for my plan will be to pass  
through Macedonia ; and I shall make 6  
some stay with you perhaps, or even spend  
the winter with you, in order that you may help me  
forward, whichever way I travel. For I do not wish 7  
to see you on this occasion merely in passing ; but, if  
the Lord permits, I hope to remain some time with  
you. I shall remain in Ephesus, however, until the 8  
time of the Harvest Festival, for a wide door stands 9  
open before me which demands great efforts, and we  
have many opponents.

Timothy

If Timothy pays you a visit, see that he 10  
is free from fear in his relations with you ;  
for he is engaged in the Master's work just as  
I am. Therefore let no one slight him, but all of 11  
you should help him forward in peace to join  
me ; for I am waiting for him and others of the  
brethren.

Apollos

As for our brother Apollos, I have 12  
repeatedly urged him to accompany the  
brethren who are coming to you : but he is quite  
resolved not to do so at present. He will come,  
however, when he has a good opportunity.

Be on the alert ; stand firm in the faith ; acquit 13  
yourselves like men ; be strong. Let all that you do 14  
be done from motives of love.

Stephanas

And I beseech you, brethren—you know 15  
the household of Stephanas, how they were  
the earliest Greek converts to Christ, and have devoted  
themselves to the service of God's people—I beseech 16  
you, on your part, to show deference to such men,  
and to every one who participates in their work and  
toils hard. It is a joy to me that Stephanas, Fortu- 17  
natus and Achaïcus have now arrived, because what  
was wanting so far as you are concerned they have  
supplied. They have refreshed my spirit, and yours. 18  
Acknowledge such men as these.



**Kindly Greetings**      The Churches in the province of Asia 19  
send you greetings ; and Aquila and  
Prisca, in hearty Christian love, do the  
same, together with the Church which meets at their  
house. The brethren all send greetings to you. Greet 20  
one another with a holy kiss.

**Conclusion**      The final greeting of me—Paul—with 21  
my own hand. If any one is destitute of 22  
love to the Lord, let him be accursed. OUR LORD  
IS COMING. The grace of the Lord Jesus be with 23  
you. My love in Christ Jesus be with you all. 24

# PAUL'S SECOND LETTER TO THE CORINTHIANS

## *The Apostle and his Readers*

**Greeting** Paul, an Apostle of Christ Jesus by the 1  
will of God—and our brother Timothy :

To the Church of God in Corinth, with all God's  
people throughout Greece. May grace and peace be 2  
granted to you from God our Father and the Lord  
Jesus Christ.

**Thanks-  
giving for  
Divine  
Comfort** Heartfelt thanks be to the God and 3  
Father of our Lord Jesus Christ—the  
Father who is full of compassion and the  
God who gives all comfort. He comforts 4

us in our every affliction so that we may be able to  
comfort those who are in any kind of affliction by  
means of the comfort with which we ourselves are  
comforted by God. For just as we have more than 5  
our share of suffering for the Christ, so also through  
the Christ we have more than our share of comfort.  
But if, on the one hand, we are enduring affliction, 6  
it is for your comfort and salvation ; and if, on the  
other hand, we are receiving comfort, it is for your  
comfort which is produced within you through your  
patient fortitude under the same sufferings as those  
which we also are enduring. And our hope for you 7  
is steadfast ; for we know that as you are partners  
with us in the sufferings, so you are also partners in  
the comfort.

**Thanks-  
giving for  
Divine  
Deliverance** For as for our troubles which came 8  
upon us in the province of Asia, we would  
have you know, brethren, that we were  
exceedingly weighed down, and felt over-  
whelmed, so that we renounced all hope even of life.  
Nay, we had, as we still have, the sentence of death 9

within our own selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead to life. He it is who rescued us from so 10 imminent a death, and will do so again; and we have a firm hope in Him that He will also rescue us in all the future, while you on your part lend us your aid 11 in entreaty for us, so that from many lips thanksgivings may rise on our behalf for the boon granted to us at the intercession of many.

**Paul's Motives**      For the reason for our boasting is this— 12  
**had been disinterested**      the testimony of our own conscience that it was in holiness and with pure motives before God, and in reliance not on worldly wisdom but on the gracious help of God, that we have conducted ourselves in the world, and above all in our relations with you. For we are writing to you 13 nothing different from what we have written before, or from what indeed you already recognize as truth and will, I trust, recognize as such to the very end; just as some few of you have recognized us as your 14 reason for boasting, even as you will be ours, on the day of Jesus our Lord.

**Why Paul had postponed his Visit**      It was because I entertained this con- 15 fidence that I intended to visit you before going elsewhere—so that you might receive a twofold proof of God's favour —and to pass by way of Corinth into Macedonia. 16 Then my plan was to return from Macedonia to you, and be helped forward by you to Judaea. Did I 17 display any vacillation or caprice in this? Or the purposes which I form—do I form them on worldly principles, now crying "Yes, yes," and now "No, no"?

As certainly as God is faithful, our language to you 18 is not now "Yes" and now "No." For Jesus Christ 19 the Son of God—He who was proclaimed among you by us, that is by Silas and Timothy and myself—did not show Himself a waverer between "Yes" and "No." But it was and always is "Yes" with Him. For all the promises of God, whatever their number, 20

have their confirmation in Him ; and for this reason through Him also our "Amen" acknowledges their truth and promotes the glory of God through our faith. But He who is making us as well as you 21 stedfast through union with the Anointed One, and has anointed us, is God, and He has also set His seal 22 upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing.

But as for me, as my soul shall answer for it, I 23 appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth. Not that we 24 want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm.

But, so far as I am concerned, I have resolved not 1 2 to have a painful visit the next time I come to see you. For if I of all men give you pain, who then is there 2 to gladden my heart, but the very persons to whom I give pain? And I write this to you in order that 3 when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all. For with many 4 tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

**The penitent** Now if any one has caused sorrow, it 5  
**Offender to** has been caused not so much to me, as in  
**be received** some degree—for I have no wish to exag-  
**back** gerate—to all of you. In the case of such 6  
a person the punishment which was inflicted by the majority of you is enough. So that you may now 7 take the opposite course, and forgive him rather and comfort him, for fear he should perhaps be driven to despair by his excess of grief. I beg you therefore 8 fully to reinstate him in your love. For in writing 9 to you I have also this object in view—to discover by experience whether you are prepared to be obedient in every respect. When you forgive a man an 10 offence I also forgive it ; for in fact what I have

forgiven, if I have forgiven anything, has always been for your sakes and in the presence of Christ, for fear 11 Satan should gain an advantage over us. For we are not ignorant of his devices.

**Personal  
Trials and  
Apostolic  
Success**

Now when I came into the Troad to 12 spread there the Good News about the Christ, even though in the Lord's providence a door stood open before me, yet, 13

obtaining no relief for my spirit because I did not find our brother Titus, I bade them farewell and went on into Macedonia. But to God be the thanks who in 14 Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of Him. For we are a fragrance of 15 Christ grateful to God in those whom He is saving and in those who are perishing; to the last named 16 an odour of death predictive of death, and to the others an odour of life predictive of life. And for such service as this who is competent? We are; for, 17 unlike most teachers, we are not fraudulent hucksters of God's Message; but with transparent motives, as commissioned by God, in God's presence and in communion with Christ, so we speak.

**Paul's Con-  
verts a Proof  
of his Divine  
Mission**

Do you say that this is self-recommend- 1 **3** ation once more? Or do we need, as some do, letters of recommendation to you or from you? Our letter of recom- 2

mendation is yourselves—a letter written on our hearts and everywhere known and read. For all 3 can see that you are a letter of Christ entrusted to our care, and written not with ink, but with the Spirit of the ever-living God—and not on tablets of stone, but on human hearts as tablets.

Such is the confidence which we have 4 through Christ in the presence of God; not that of ourselves we are competent to 5 decide anything by our own reasonings,

but our competency comes from God. It is He also 6 who has made us competent to serve Him in connexion with a new Covenant, which is not a written

**God alone  
fitted Paul  
for his Task**

code, but a Spirit ; for the written code inflicts death, but the Spirit gives Life.

The  
Splendour  
of the new  
Faith

If, however, the service that proclaims 7  
death—its code being engraved in writing  
upon stones—came with glory, so that  
the children of Israel could not look  
steadily on the face of Moses because of the bright-  
ness of his face—a vanishing brightness ; will not 8  
the service of the Spirit be far more glorious ? For 9  
if the service which pronounces doom had glory, far  
more glorious still is the service which tells of  
righteousness. For, in fact, that which was once 10  
resplendent in glory (Exod. xxxiv. 30, LXX.) has no  
glory at all in this respect, that it pales before the  
glory which surpasses it. For if that which was to 11  
be abolished came with glory, much more is that  
which is permanent arrayed in glory.

Therefore, cherishing a hope like this, we speak 12  
without reserve, and we do not imitate Moses, who 13  
used to throw a veil over his face to hide from the  
gaze of the children of Israel the passing away of  
what was but transitory. Nay, their minds were 14  
made dull ; for to this very day during the reading of  
the book of the ancient Covenant, the same veil  
remains unlifted, because it is only in Christ that it is  
to be abolished. Yes, to this day, whenever Moses 15  
is read, a veil lies upon their hearts. But whenever 16  
the heart of the nation shall have returned to the Lord,  
the veil will be withdrawn (Exod. xxxiv. 34, LXX.).

Now by “ the Lord ” is meant the Spirit ; and where 17  
the Spirit of the Lord is, freedom is enjoyed. And all  
of us, with unveiled faces, reflecting like bright mirrors 18  
the glory of the Lord, are being transformed into the  
same likeness, from one degree of radiant holiness to  
another, even as derived from the Lord the Spirit.

God's own  
Message  
declared  
with simple  
Fidelity

Therefore, being engaged in this ser- 1  
vice and being mindful of the mercy  
which has been shown us, we are not  
cowards. Nay, we have renounced the 2  
secrecy which marks a feeling of shame.

We practise no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience. If, 3 however, the meaning of our Good News has been veiled, the veil has been on the hearts of those who are on the way to perdition, in whom the god of this 4 present age has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God. (For we 5 do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus.) For God who said, "Out of dark- 6 ness let light shine," is He who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.

But we have this treasure in a fragile 7  
 Paul's Strength vase of clay, in order that the surpassing  
 came wholly greatness of the power may be seen to  
 from God belong to God, and not to originate in us.

We are hard pressed, yet never in absolute dis- 8  
 tress ; perplexed, yet never utterly baffled ; pursued, 9  
 yet never left unsuccoured ; struck to the ground,  
 yet never slain ; always, wherever we go, carrying 10  
 with us in our bodies the putting to death of Jesus,  
 so that in our bodies it may also be clearly shown  
 that Jesus lives. For we, alive though we are, are 11  
 continually surrendering ourselves to death for the  
 sake of Jesus, so that in this mortal nature of ours  
 it may also be clearly shown that Jesus lives. Thus 12  
 we are constantly dying, while you are in full  
 enjoyment of Life.

But possessing the same Spirit of faith 13  
 The Hope of as he who wrote, "I BELIEVED, AND  
 Eternal Life THEREFORE I HAVE SPOKEN" (Ps. cxvi.  
 10), we also believe, and therefore we speak. For we 14  
 know that He who raised the Lord Jesus from the  
 dead will raise us also to be with Jesus, and will  
 cause both us and you to stand in His own presence.  
 For everything is for your sakes, in order that 15

grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God.

**Transitory** Therefore we are not cowards. Nay, 16  
**Pain may** even though our outward man is wasting  
**lead on to** away, yet our inward man is being  
**Eternal** renewed day by day. For this our light 17  
**Glory** and transitory burden of suffering is

achieving for us a preponderating, yes, a vastly preponderating, and eternal weight of glory; while we look not at things seen, but things 18  
 unseen; for things seen are temporary, but things unseen are eternal.

**The spiritual** For we know that if this poor tent, our 1  
**and im-** earthly house, is taken down, we have  
**mortal Body** in Heaven a building which God has  
 provided, a house not built by human  
 hands, but eternal. For in this one we sigh, because 2  
 we long to put on over it our dwelling which  
 comes from Heaven—if indeed having really put on 3  
 a robe we shall not be found to be unclothed. Yes, 4  
 we who are in this tent certainly do sigh under our  
 burdens, for we do not wish to lay aside that with  
 which we are now clothed, but to put on more, so  
 that our mortality may be absorbed in Life. And 5  
 He who formed us with this very end in view is God,  
 who has given us His Spirit as a pledge and fore-  
 taste of that bliss.

**The heaven-** We have therefore a cheerful confidence. 6  
**ly Home** We know that while we are at home in  
**joyfully** the body we are banished from the Lord;  
**anticipated** for we are living a life of faith, and not 7  
 one of sight. So we have a cheerful confidence, 8  
 and we anticipate with greater delight being  
 banished from the body and going home to the Lord.  
 And for this reason also we make it our ambition, 9  
 whether at home or in exile, to please Him per-  
 fectly. For we must all of us appear before Christ's 10  
 judgement-seat in our true characters, in order that  
 each may then receive an award for his actions



in this life, in accordance with what he has done, whether it be good or whether it be worthless.

The Fear  
and Love  
of Christ

Therefore, because we realize how 11  
greatly the Lord is to be feared, we are  
endeavouring to win men over, and God  
recognizes what our motives are, and I

hope that you, in your hearts, recognize them too.  
We are not again commending ourselves to your 12  
favour, but are furnishing you with a ground of  
boasting on our behalf, so that you may have a  
reply ready for those with whom superficial ap-  
pearances are everything and sincerity of heart  
counts for nothing. For if we have been beside 13  
ourselves, it has been for God's glory; or if we  
are now in our right senses, it is in order to be  
of service to you. For the love of Christ over- 14  
masters us, the conclusion at which we have  
arrived being this—that One having died for all, His  
death was their death, and that He died for all in 15  
order that the living may no longer live to them-  
selves, but to Him who died for them and rose  
again.

The new  
View of Life  
which  
results

Therefore for the future we know no 16  
one simply as a man. Even if we have  
known Christ as a man, yet now we do so  
no longer. So that if any one is in Christ, 17

he is a new creature: the old state of things has  
passed away; a new state of things has come into  
existence. And all this is from God, who has re- 18  
conciled us to Himself through Christ, and has  
appointed us to serve in the ministry of reconciliation.  
We are to tell how God was in Christ reconciling 19  
the world to Himself, not charging men's trans-  
gressions to their account, and that He has entrusted  
to us the Message of this reconciliation.

The Message  
of Peace and  
Friendship

On Christ's behalf therefore we come 20  
as ambassadors, God, as it were, making  
entreaty through our lips: we, on Christ's  
behalf, beseech men to be reconciled to

God. He has made Him who knew nothing of sin 21

to be sin for us, in order that in Him we may become the righteousness of God. And you also we, as God's fellow workers, entreat not to be found to have received His grace to no purpose. For He says, "AT A TIME OF WELCOME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

**Apostolic  
Credentials**

We endeavour to give people no cause for stumbling in anything, lest the work we are doing should fall into discredit. On the contrary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst; by purity of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love; by the proclamation of the truth, by the power of God; by the weapons of righteousness, wielded in both hands; through honour and ignominy, through calumny and praise. We are looked upon as impostors and yet are true men; as obscure persons, and yet are well known; as on the point of death, and yet, strange to tell, we live; as under God's discipline, and yet we are not deprived of life; as sad, but we are always joyful; as poor, but we bestow wealth on many; as having nothing and yet we securely possess all things.

**An Appeal  
for personal  
Affection**

O Corinthians, our lips are unsealed to you: our heart is expanded. There is no narrowness in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my children—let your hearts expand also.

**Intimate  
Friendship  
with  
Idolaters  
forbidden**

Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness?

Where can harmony between Christ and Belial 15  
 be found? Or what participation has a believer  
 with an unbeliever? And what compact has the 16  
 Temple of God with idols? For *we* are the  
 Temple of the ever-living God; as God has said,  
 "I WILL DWELL AMONG THEM, AND WALK ABOUT  
 AMONG THEM; AND WILL BE THEIR GOD, AND IT  
 IS THEY WHO SHALL BE MY PEOPLE" (Lev. xxvi. 12;  
 Ezek. xxxvii. 27).

Therefore, 17  
 "COME OUT FROM AMONG THEM AND SEPARATE  
 YOURSELVES," SAYS THE LORD, "AND TOUCH NOTHING  
 IMPURE; AND I WILL RECEIVE YOU, AND WILL BE 18  
 A FATHER TO YOU, AND YOU SHALL BE MY SONS  
 AND DAUGHTERS," SAYS THE LORD, THE RULER OF  
 ALL" (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

Having therefore these promises, beloved friends, 1 7  
 let us purify ourselves from all defilement of body  
 and of spirit, and secure perfect holiness through the  
 fear of God.

Make room for us in your hearts. 2  
**Paul and his Converts** There is not one of you whom we have  
 wronged, not one to whom we have done  
 harm, not one over whom we have gained any  
 selfish advantage. I do not say this to imply blame, 3  
 for, as I have already said, you have such a place  
 in our hearts that we would die with you or live  
 with you. I have great confidence in you: very 4  
 proudly do I boast of you. I am filled with comfort:  
 my heart overflows with joy amid all our affliction.

For even after our arrival in Macedonia 5  
**The timely Arrival of Titus** we could get no relief such as human  
 nature craves. We were greatly harassed;  
 there were conflicts without and fears  
 within. But He who comforts the depressed— 6  
 even God—comforted us by the coming of 7  
 Titus, and not by his coming only, but also by  
 the fact that he had felt comforted on your  
 account, and by the report which he brought of  
 our eager affection, of your grief, and of your

jealousy on my behalf, so that I rejoiced more than ever.

**Earnest  
Repentance  
in Corinth** For if I gave you pain by that letter, I 8  
do not regret it, though I did regret it  
then. I see that that letter, even though  
for a time it gave you pain, had a salutary  
effect. Now I rejoice, not in your grief, but because 9  
the grief led to repentance; for you sorrowed with a  
godly sorrow, which prevented you from receiving  
injury from us in any respect. For godly sorrow 10  
produces repentance leading to salvation, a repentance  
not to be regretted; but the sorrow of the world  
finally produces death. For mark the effects of this 11  
very thing—your having sorrowed with a godly  
sorrow—what earnestness it has called forth in you,  
what eagerness to clear yourselves, what indignation,  
what alarm, what longing affection, what jealousy,  
what meting out of justice! You have completely  
wiped away reproach from yourselves in the matter.  
Therefore, though I wrote to you, it was not to 12  
punish the offender, nor to secure justice for him  
who had suffered the wrong, but it was chiefly in  
order that your earnest feeling on our behalf might  
become manifest to yourselves in the sight of God.

**Paul's  
Hopes  
realized** For this reason we feel comforted; and 13  
—in addition to this our comfort—we  
have been filled with all the deeper joy  
at Titus's joy, because his spirit has been  
set at rest by you all. For however I may have 14  
boasted to him about you, I have had no reason to  
feel ashamed; but as we have in all respects spoken  
the truth to you, so also our boasting to Titus about  
you has turned out to be the truth. And his 15  
strong and tender affection is all the more drawn  
out towards you when he recalls to mind the  
obedience which all of you manifested by the  
timidity and nervous anxiety with which you wel-  
comed him. I rejoice that I have absolute con- 16  
fidence in you.

*Help for the poor in Jerusalem*

**Generous  
Gifts from  
Macedonia**

But we desire to let you know, brethren, **1 8**  
of the grace of God which has been  
bestowed on the Churches of Macedonia ;  
how, while passing through great trouble, **2**  
their boundless joy even amid their deep poverty has  
overflowed to increase their generous liberality. For **3**  
I can testify that to the utmost of their power, and  
even beyond their power, they have of their own free  
will given help. With earnest entreaty they begged **4**  
from us the favour of being allowed to share in the  
service now being rendered to God's people. They **5**  
not only did this, as we had expected, but first of all  
in obedience to God's will they gave their own selves  
to the Lord and to us. This led us to urge Titus **6**  
that, as he had previously been the one who  
commenced the work, so he should now go and  
complete among you this act of beneficence also.  
Yes, just as you are already very rich in faith, **7**  
readiness of speech, knowledge, unwearied zeal,  
and in the love that is in you, implanted by us,  
see to it that this grace of liberal giving also  
flourishes in you.

**Christ's  
Generosity**

I am not saying this by way of com- **8**  
mand, but to test by the standard of other  
men's earnestness the genuineness of your  
love also. For you know the condescending good- **9**  
ness of our Lord Jesus Christ—how for your sakes  
He became poor, though He was rich, in order that  
you through His poverty might grow rich. But in **10**  
this matter I give you an opinion ; for my doing this  
helps forward your own intentions, seeing that not  
only have you begun operations, but a year ago you  
already had the desire to do so.

**Sympathy  
and Help to  
be mutual**

And now complete the doing also, in **11**  
order that, just as there was then the  
eagerness in desiring, there may now be  
the accomplishment in proportion to your  
means. For, assuming the earnest willingness, the **12**

gift is acceptable according to whatever a man has, and not according to what he has not. I do not urge 13  
 you to give in order that others may have relief while  
 you are unduly pressed, but that, by equalization 14  
 of burdens, your superfluity having in the present  
 emergency supplied their deficiency, their superfluity  
 may in turn be a supply for your deficiency later on,  
 so that there may be equalization of burdens. Even 15  
 as it is written, "HE WHO GATHERED MUCH HAD NOT  
 TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT  
 TOO LITTLE" (Exod. xvi. 18).

But thanks be to God that He inspires 16  
 the heart of Titus with the same deep  
 interest in you; for Titus welcomed our 17  
 request, and, being thoroughly in earnest,  
 comes to you of his own free will. And we send with 18  
 him the brother whose praises for his earnestness  
 in proclaiming the Good News are heard throughout  
 all the Churches. And more than that, he is the one 19  
 who was chosen by the vote of the Churches to travel  
 with us, sharing our commission in the administration  
 of this generous gift to promote the Lord's glory and  
 gratify our own strong desire. For against one thing 20  
 we are on our guard—I mean against blame being  
 thrown upon us in respect to these large and liberal  
 contributions which are under our charge. For we 21  
 seek not only God's approval of our integrity, but  
 man's also.

And we send with them our brother, of whose zeal 22  
 we have had frequent proof in many matters, and who  
 is now more zealous than ever through the strong  
 confidence which he has in you.

As for Titus, remember that he is a 23  
 partner with me, and is my comrade in  
 my labours for you. And as for our  
 brethren, remember that they are delegates  
 from the Churches, and are men in whom Christ is  
 glorified. Exhibit therefore to the Churches a proof 24  
 of your love, and a justification of our boasting to  
 these brethren about you.

The new  
 Mission of  
 Titus

A loving  
 Welcome  
 requested

**Contribu-  
tions were  
to be ready  
when Paul  
came**

As to the services which are being rendered to God's people, it is really unnecessary for me to write to you. For I know your earnest willingness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready; and the greater number of them have been spurred on by your ardour. Still I send the brethren in order that in this matter our boast about you may not turn out to have been an idle one; so that, as I have said, you may be ready; for fear that, if any Macedonians come with me and find you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence. I have thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you.

**We shall  
reap as we  
have sown**

But do not forget that he who sows with a niggardly hand will also reap a niggardly crop, and that he who sows bountifully will also reap bountifully. Let each contribute what he has decided upon in his own mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov. xxii. 8; LXX.). And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency at all times, you may have ample means for all good works. As it is written,

"HE HAS SCATTERED ABROAD,  
HE HAS GIVEN TO THE POOR,  
HIS ALMSGIVING REMAINS FOR EVER"

(Ps. cxii. 9).

**The happy  
Results of  
Liberality**

And God who continually supplies seed for the sower and bread for eating, will supply you with seed and multiply it, and will cause your almsgiving to yield a plentiful harvest. May you be abundantly enriched



so as to show all liberality, such as through our instrumentality brings thanksgiving to God. For the service rendered in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results and awakens a chorus of thanksgiving to God. For, by the practical proof of it which you exhibit in this service, you cause God to be extolled for your fidelity to your professed adherence to the Good News of the Christ, and for the liberality of your contributions for them and for all who are in need, while they themselves also in supplications on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you. Thanks be to God for His unspeakably precious gift !

### *Paul's Vindication of his Apostleship*

But as for me Paul, I entreat you by the gentleness and self-forgetfulness of Christ —I who when among you have not an imposing personal presence, but when absent am fearlessly outspoken in dealing with you. I beseech you not to compel me when present to make a bold display of the confidence with which I reckon I shall show my 'courage' against some who reckon that we are guided by worldly principles. For, though we are still living in the world, it is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ ; while we hold ourselves in readiness to punish every act of disobedience, as soon as ever you as a Church have fully shown your obedience.

Paul's  
Vigour of  
Speech and  
Action

Is it outward appearances you look to ? If any man is confident as regards himself that he specially belongs to Christ, let him consider again and reflect that just as he



belongs to Christ, so also do we. If, however, I 8  
 were to boast more loudly of our Apostolic authority,  
 which the Lord has given us that we may build you  
 up, not pull you down, I should have no reason to  
 feel ashamed. Let it not seem as if I wanted to 9  
 frighten you by my letters. For they say "His letters 10  
 are authoritative and forcible, but his personal presence  
 is unimpressive, and as for eloquence, he has none."  
 Let such people take this into their reckoning, that 11  
 whatever we are in word by our letters when absent,  
 the same are we also in act when present.

Corinth  
 included  
 in Paul's  
 Mission

For we have not the 'courage' to rank 12  
 ourselves among, or compare ourselves  
 with, certain persons distinguished by  
 their self-commendation. Yet they are  
 not wise, measuring themselves, as they do, by one  
 another and comparing themselves with one another.  
 We, however, will not exceed due limits in our boast- 13  
 ing, but will keep within the limits of the sphere which  
 God has assigned to us as a limit, which reaches even  
 to you. For there is no undue stretch of authority on 14  
 our part, as though it did not extend to you. We  
 pressed on even to Corinth, and were the first to pro-  
 claim to you the Good News of the Christ. We do 15  
 not exceed our due limits, and take credit for other  
 men's labours; but we entertain the hope that, as  
 your faith grows, we shall gain promotion among  
 you—still keeping within our own sphere—promo-  
 tion to a larger field of labour, and shall tell the Good 16  
 News in the districts beyond you, not boasting in  
 another man's sphere about work already done by him.

Credentials  
 must be  
 from God

But "WHOEVER BOASTS, LET HIS BOAST 17  
 BE IN THE LORD" (Jer. ix. 24). For it is 18  
 not the man that commends himself who  
 is really approved, but he whom the

Lord commends.

Paul's  
 Motive one  
 of anxious  
 Love

I wish you could have borne with a 1 11  
 little foolish boasting on my part. Nay,  
 do bear with me. I am jealous over you, 2  
 with God's own jealousy. For I have

betrothed you to Christ to present you to Him like a faithful bride to her one husband. But I am afraid 3  
 that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ. If indeed 4  
 some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! Why, I reckon myself in no respect inferior to 5  
 those superlatively great Apostles. And if in the 6  
 matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that fully evident to you:

**Paul's  
 Reason for  
 foregoing  
 his Right to  
 Maintenance**

Is it a sin that I abased myself in 7  
 order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward? Other Churches I robbed, 8  
 receiving pay from them in order to do you service. And when I was with you and my 9  
 resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. Christ knows that it is true when I say that 10  
 I will not be stopped from boasting of this anywhere in Greece. And why? Because I do not love you? 11  
 God knows that I do. But I will persist in the same 12  
 line of conduct in order to cut the ground from under the feet of those who desire an opportunity of getting themselves recognized as being on a level with us in the matters about which they boast. For men of this 13  
 stamp are sham apostles, dishonest workmen, assuming the garb of Apostles of Christ. And no wonder. 14  
 Satan, their master, can disguise himself as an angel of light. It is therefore no great thing for his 15  
 servants also to disguise themselves as servants of righteousness. Their end will be in accordance with their actions.

**An ironical  
Defence of  
his own  
good Sense** To return to what I was saying. Let no 16  
one suppose that I am foolish. Or if you  
must, at any rate make allowance for me as  
being foolish, in order that I, as well as  
they, may boast a little. What I am now saying, I do 17  
not say by the Lord's command, but as a fool in his  
folly might, in this reckless boasting. Since many 18  
boast for merely human reasons, I too will boast.  
Wise as you yourselves are, you find pleasure in 19  
tolerating fools. For you tolerate it, if any one 20  
enslaves you, lives at your expense, makes off with  
your property, gives himself airs, or strikes you on  
the face.

**Paul's  
Perils and  
Hardships** I use the language of self-disparage- 21  
ment as though I were admitting our own  
feebleness. Yet for whatever reason any  
one is 'courageous'—I speak in mere  
folly—I also am courageous. Are they Hebrews? 22  
So am I. Are they Israelites? So am I. Are they  
descendants of Abraham? So am I. Are they ser- 23  
vants of Christ? (I speak as if I were out of my  
mind.) Much more am I His servant; serving Him  
more thoroughly than they by my labours, and more  
thoroughly also by my imprisonments, by excessively  
cruel floggings, and with risk of life many a time.  
From the Jews I five times have received forty lashes 24  
all but one. Three times I have been beaten with 25  
Roman rods, once I have been stoned, three times I  
have been shipwrecked, once for full four and twenty  
hours I was floating on the open sea. I have served 26  
Him by frequent travelling, amid dangers in crossing  
rivers, dangers from robbers; dangers from my own  
countrymen, dangers from the Gentiles; dangers in  
the city, dangers in the Desert, dangers by sea,  
dangers from spies in our midst; with labour and 27  
toil, with many a sleepless night, in hunger and  
thirst, in frequent fastings, in cold, and with in-  
sufficient clothing. And besides other things, which 28  
I pass over, there is that which presses on me daily—  
my anxiety for all the Churches. Who is weak, and 29

I am not weak? Who is led astray into sin, and I am not aflame with indignation?

If boast I must, it shall be of things which display my weakness. The God and Father of our Lord Jesus Christ—He who is blessed throughout the Ages—knows that I am speaking the truth.

**Paul's  
Escape from  
Damascus** In Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me, but through an opening in the wall I was let down in a basket, and so escaped his hands.

**Sublime  
Visions and  
humbling  
Infirmities** I am compelled to boast. It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest Heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses. If however I should choose to boast, I should not be a fool for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than what his own eyes attest, or more highly than what he hears from my lips. And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's power may overshadow me. In fact I take pleasure in infirmities,

in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake ; for when I am weak, then I am strong.

**The true** It is foolish of me to write all this, but 11  
**Credentials** you have compelled me to do so. Why,  
**of an** you ought to have been my vindicators ;  
**Apostle** for in no respect have I been inferior to  
 these superlatively great Apostles, even though in  
 myself I am nothing. The signs that characterize 12  
 the true Apostle have been done among you, accom-  
 panied by unwearied fortitude, and by tokens and  
 marvels and displays of power. In what respect, 13  
 therefore, have you been worse dealt with than other  
 Churches, except that I myself never hung as a dead  
 weight upon you? Forgive the injustice I thus  
 did you !

**An intended** See, I am now for the third time pre- 14  
**Visit to** pared to visit you, but I will not be a dead  
**Corinth** weight to you. I desire not your money,  
 but yourselves ; for children ought not to  
 put by for their parents, but parents for their children.  
 And as for me, most gladly will I spend all I have 15  
 and be utterly spent for your salvation. If I love you  
 so intensely, am I the less to be loved? Be that as 16  
 it may : I was not a burden to you.

**The unselfish** But being by no means scrupulous, I  
**Motives of** entrapped you, they say ! Have I gained 17  
**Paul and** any selfish advantage over you through  
**Titus** any one of the messengers I have sent to  
 you? I begged Titus to visit you, and sent our other 18  
 brother with him. Did Titus gain any selfish advan-  
 tage over you? Were not he and I guided by one  
 and the same Spirit, and did we not walk in the  
 same steps ?

**An Appeal** You are imagining, all this time, that 19  
**to the great** we are making our defence at your bar.  
**Judge of all** In reality it is as in God's presence  
 and in communion with Christ that we  
 speak ; but, dear friends, it is all with a view to  
 your progress in goodness. For I am afraid that 20

perhaps when I come I may not find you to be what I desire, and that you may find me to be what you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest; and that upon re-visiting you I may be humbled by 21 my God in your presence, and may have to mourn over many whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty.

**Coming Investigations and Punishments** This intended visit of mine is my third 1 13 visit to you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED" (Deut. xix. 15).

Those who cling to their old sins, and indeed all 2 of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you; since you want a practical proof of the 3 fact that Christ speaks by my lips—He who is not feeble towards you, but powerful among you. For 4 though it is true that He was crucified through weakness, yet He now lives through the power of God. We also are weak, sharing His weakness, but with Him we shall be full of life to deal with you through the power of God.

**'Examine yourselves on the one vital Point'** Test yourselves to discover whether you 5 are true believers: put your own selves under examination. Or do you not know that Jesus Christ is within you, unless 6 you are insincere? But I trust that you will recognize that we are not insincere. And our prayer to 7 God is that you may do nothing wrong; not in order that our sincerity may be demonstrated, but that you may do what is right, even though our 8 sincerity may seem to be doubtful. For we have no power against the truth, but only for the furtherance of the truth; and it is a joy to us when we are powerless, but you are strong. This we also 9

pray for—the perfecting of your characters. For 10  
this reason I write thus while absent, that when  
present I may not have to act severely in the  
exercise of the authority which the Lord has given  
me for building up, and not for pulling down.

**Concluding  
Words** Finally, brethren, be joyful, secure 11  
perfection of character, take courage, be  
of one mind, live in peace. And then

God who gives love and peace will be with you.

Salute one another with a holy kiss. All God's 12, 13  
people here send greetings to you.

May the grace of the Lord Jesus Christ, the 14  
love of God, and the fellowship of the Holy Spirit,  
be with you all.

# PAUL'S LETTER TO THE GALATIANS

## *Introduction*

**Greeting** Paul, an Apostle sent not from men 1  
nor by any man, but by Jesus Christ  
and by God the Father, who raised Jesus from among  
the dead—and all the brethren who are with me : 2

To the Churches of Galatia. May grace and 3  
peace be granted to you from God the Father, and  
from our Lord Jesus Christ, who gave Himself to 4  
suffer for our sins in order to rescue us from the  
present wicked age in accordance with the will  
of our God and Father. To Him be the glory to the 5  
Ages of the Ages! Amen.

## *Paul vindicates his Apostolic Authority*

**The falling away of the Galatians** I marvel that you are so readily leav- 6  
ing Him who called you by the grace  
of Christ, and are adhering to a dif-  
ferent Good News. For other "Good 7  
News" there is none ; but there are some persons  
who are troubling you, and are seeking to distort  
the Good News concerning Christ. But if even we 8  
or an angel from Heaven should bring you a Good  
News different from that which we have already  
brought you, let him be accursed. What I have 9  
just said I repeat—if any one is preaching to you  
a Good News other than that which you originally  
received, let him be accursed. For is it man's favour 10  
or God's that I aspire to? Or am I seeking to  
please men? If I were still a man-pleaser, I should  
not be Christ's bondservant.

**Paul's Teaching came direct from Christ** For I must tell you, brethren, that the 11  
Good News which was proclaimed by  
me is not such as man approves of. For, 12  
in fact, it was not from man that I re-



ceived or learnt it, but by a revelation from Jesus Christ. For you have heard of my early career in Judaism—how I furiously persecuted the Church of God, and made havoc of it; and how in devotion to Judaism I outstripped many men of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers. But when He who set me apart even from my birth, and called me by His grace, saw fit to reveal His Son within me in order that I might tell among the Gentiles the Good News concerning Him, at once I did not confer with any human being, nor did I go up to Jerusalem to those who were my seniors in the Apostleship, but I went away into Arabia, and afterwards came back to Damascus.

Then, three years later, I went up to Jerusalem, to inquire for Peter, and I spent a fortnight with him. I saw none of the other Apostles, except James, the Lord's brother. In making these assertions I am speaking the truth, as in the sight of God. Afterwards I visited Syria and Cilicia. But to the Christian Churches in Judaea I was personally unknown. They only heard it said,

"He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc."

And they gave glory to God on my account.

Later still, after an interval of fourteen years, I again went up to Jerusalem in company with Barnabas, taking Titus also with me. I went up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the Church this explanation was made in private, lest by any means I should be running, or should already have run, in vain. But although my companion Titus was a Greek they did not insist upon even his being circumcised. Yet there was danger of this through the false brethren

**Paul's  
Divine Call  
recognized  
in Jerusalem**

secretly introduced into the Church, who had stolen in to spy out the freedom which is ours in Christ Jesus, in order to rob us of it.

But not for an hour did we give way and submit 5  
to them ; in order that the Good News might con- 6  
tinue with you in its integrity. From those leaders  
I gained nothing new. Whether they were men  
of importance or not, matters nothing to me—  
God recognizes no external distinctions. To me,  
at any rate, the leaders imparted nothing new.  
Indeed, when they saw that I was entrusted with 7  
the preaching of the Good News to the Gentiles  
as Peter had been with that to the Jews—for He  
who had been at work within Peter with a view 8  
to his Apostleship to the Jews had also been at  
work within me with a view to my Apostleship  
to the Gentiles and when they perceived the 9  
mission which was graciously entrusted to me,  
they (that is to say, James, Peter, and John, who  
were considered to be the pillars of the Church)  
welcomed Barnabas and me to their fellowship  
on the understanding that we were to go to the  
Gentiles and they to the Jews. Only they urged 10  
that we should remember their poor—a thing which  
was uppermost in my own mind.

Now when Peter visited Antioch, I 11  
**Peter openly** remonstrated with him to his face, because  
**rebuked by** he had incurred just censure. For until 12  
**Paul** certain persons came from James he had  
been accustomed to eat with Gentiles ; but as soon  
as these persons came, he withdrew and separated  
himself for fear of the Circumcision party. And 13  
along with him the other Jews also concealed their  
real opinions, so that even Barnabas was carried  
away by their lack of straightforwardness. As soon 14  
as I saw that they were not walking uprightly in the  
spirit of the Good News, I said to Peter, before them  
all,

“If you, though you are a Jew, live as a Gentile  
does, and not as a Jew, how can you make the

Gentiles follow Jewish customs? You and I, though 15  
 we are Jews by birth and not Gentile sinners, know 16  
 that it is not through obedience to Law that a man  
 can be declared free from guilt, but only through  
 faith in Jesus Christ. We have therefore believed in  
 Christ Jesus, for the purpose of being declared free  
 from guilt, through faith in Christ and not through  
 obedience to Law. For through obedience to Law  
 no human being shall be declared free from guilt.  
 But if while we are seeking in Christ acquittal from 17  
 guilt we ourselves are convicted of sin, Christ then  
 encourages us to sin! No, indeed. Why, if I am 18  
 now rebuilding that structure of sin which I had  
 demolished, I am thereby constituting myself a  
 transgressor; for it is by the Law that I have died to 19  
 the Law, in order that I may live to God. I have 20  
 been crucified with Christ, and it is no longer I that  
 live, but Christ that lives in me; and the life which  
 I now live in the body I live through faith in the Son  
 of God who loved me and gave Himself up to death  
 on my behalf. I do not nullify the grace of God; for 21  
 if acquittal from guilt is obtainable through the Law,  
 then Christ has died in vain."

### ***The Jewish Law far inferior to the Christian Faith***

**An Appeal  
 to the  
 Experience  
 of the  
 Galatians**

You foolish Galatians! Whose sophis- 1 **3**  
 try has bewitched you—you to whom  
 Jesus Christ has been vividly portrayed  
 as on the Cross? Answer me this one 2  
 question,

"Is it on the ground of your obedience to the  
 Law that you received the Spirit, or is it because,  
 when you heard, you believed?"

Are you so foolish? Having begun by the Spirit, 3  
 are you now going to reach perfection through what  
 is external? Have you endured such sufferings to no 4  
 purpose—if indeed it has been to no purpose? He 5  
 who gives you His Spirit and works miracles among  
 you—does He do so on the ground of your obedience

to the Law, or is it the result of your having heard and believed : even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6) ?

**Acceptance  
with God is  
the Result  
of Faith**

Notice therefore that those who possess faith are true sons of Abraham. And Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3 ; xviii. 18). So we see that it is those who possess faith that are blessed with believing Abraham. All who are depending upon their own obedience to the Law are under a curse, for it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW, AND PRACTISE THEM" (Deut. xxvii, 26).

It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit.

**The Law did  
not invali-  
date God's  
Promises**

Brethren, even a covenant made by a man—to borrow an illustration from daily life—when once formally sanctioned is not liable to be set aside or added to. (Now the promises were given to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed" [Gen. xii. 7], since He spoke of only one—and this is Christ). I mean that the Covenant which God had already formally made is not abrogated by the Law which was given

four hundred and thirty years later—so as to annul the promise. For if the inheritance comes through obedience to Law, it no longer comes because of a promise. But, as a matter of fact, God has granted it to Abraham in fulfilment of a promise.

**The real Place and Use of the Law** Why then was the Law given? It was imposed later on for the sake of defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels. But there cannot be a mediator where only one individual is concerned. God, however, is only one. Is the Law then opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law. But Scripture has shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.

**The Law prepares us to welcome the Saviour** Before this faith came, we were perpetual prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has acted the part of a tutor-slave to lead us to Christ, in order that through faith we may be declared to be free from guilt. But now that this faith has come, we are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus; for all of you who have been baptized into Christ, have clothed yourselves with Christ. In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfilment of the promise.

**Divine Sonship only possible through Faith in Christ** Now I say that so long as an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has

appointed. So we also, when spiritually we were 3  
 children, were subject to the world's rudimentary  
 notions, and were enslaved. But, when the time 4  
 was fully come, God sent forth His Son, born of  
 a woman, born subject to Law, in order to purchase 5  
 the freedom of all who were subject to Law, so that  
 we might receive recognition as sons. And because 6  
 you are sons, God has sent out the Spirit of His Son  
 to enter your hearts and cry "Abba ! our Father !" 7  
 Therefore you are no longer a slave, but a son ; and  
 if a son, then an heir also through God's own act.

**Mere external Observances worthless** But at one time you Gentiles, having 8  
 no knowledge of God, were slaves to gods  
 which in reality do not exist. Now, how- 9  
 ever, having come to know God—or  
 rather to be known by Him—how is it you are again  
 turning back to weak and worthless rudimentary  
 notions to which you are once more willing to be  
 enslaved? You scrupulously observe days and 10  
 months, special seasons, and years. I am alarmed 11  
 about you, and am afraid that I have perhaps be-  
 stowed labour upon you to no purpose.

**The once eager Affection of the Galatians** Brethren, become as I am, I beseech 12  
 you ; for I have also become like you. In  
 no respect did you behave badly to me.  
 And you know that in those early days it 13  
 was on account of bodily infirmity that I  
 proclaimed the Good News to you, and yet the bodily 14  
 infirmity which was such a trial to you, you did not  
 regard with contempt or loathing, but you received  
 me as if I had been an angel of God or Christ Jesus  
 Himself ! I ask you, then, what has become of your 15  
 self-congratulations ? For I bear you witness that had  
 it been possible you would have torn out your own eyes  
 and have given them to me. Can it be that I have be- 16  
 come your enemy through speaking the truth to you?

**Paul's Anxiety for the Welfare of the Galatians** These men pay court to you, but not 17  
 with honourable motives. They want to  
 exclude you, so that you may pay court  
 to them. It is always an honourable 18

thing to be courted in an honourable cause ;  
 always, and not only when I am with you, my  
 children—you for whom I am again, as it were, 19  
 undergoing the pains of childbirth, until Christ is  
 fully formed within you. Would that I were with 20  
 you and could change my tone, for I am perplexed  
 about you.

Tell me—you who want to continue to 21

Ishmael be subject to Law—will you not listen  
 a Slave, to the Law? For it is written that 22  
 Isaac free

Abraham had two sons, one by the slave-  
 girl and one by the free woman. But we see that 23  
 the child of the slave-girl was born in the common  
 course of nature ; but the child of the free woman in  
 fulfilment of the promise. All this is allegorical ; for 24  
 the women represent two Covenants. One has its  
 origin on Mount Sinai, and bears children destined  
 for slavery. This is Hagar ; for the name Hagar 25  
 stands for Mount Sinai in Arabia, and corresponds to  
 the present Jerusalem, which is in bondage together  
 with her children. But the Jerusalem which is 26  
 above is free, and *she* is *our* mother. For it is 27  
 written,

“REJOICE, THOU BARREN WOMAN THAT BEAREST  
 NOT ;

BREAK FORTH INTO A JOYFUL CRY, THOU THAT  
 DOST NOT TRAVAIL WITH CHILD.

FOR THE DESOLATE WOMAN HAS MANY CHIL-  
 DREN—

MORE INDEED THAN SHE WHO HAS THE HUSBAND”

(Isa. liv. 1).

‘Stedfastly But you, brethren, like Isaac, are 28  
 maintain children born in fulfilment of a promise.  
 your Yet just as, at that time, the child born 29  
 Freedom’ in the common course of nature persecuted

the one whose birth was due to the power of the  
 Spirit, so it is now. But what says the Scripture? 30

“SEND AWAY THE SLAVE-GIRL AND HER SON, FOR  
 NEVER SHALL THE SLAVE-GIRL’S SON SHARE THE  
 INHERITANCE WITH THE SON OF THE FREE WOMAN”

(Gen. xxi. 10). Therefore, brethren, since we are not the children of a slave-girl, but of the free woman — Christ having made us gloriously free—stand fast and do not again be hampered with the yoke of slavery.

**Legalism leaves no Room for Christ** Remember that it is I Paul who tell you that if you receive circumcision Christ will avail you nothing. I once more protest to every man who receives circumcision that he is under obligation to obey the whole Law of Moses. Christ has become nothing to any of you who are seeking acceptance with God through the Law : you have fallen away from grace. *We* have not, for through the Spirit we wait with longing hope for an acceptance with God which is to come through faith. For in Christ Jesus neither circumcision nor uncircumcision is of any importance ; but only faith working through love.

**A final Word of Protest** You were running the race nobly ! Who has interfered and caused you to swerve from the truth ? No such teaching ever proceeded from Him who is calling you. A little yeast corrupts the whole of the dough. For my part I have strong confidence in you in the Lord that you will adopt my view of the matter. But the man—be he who he may—who is troubling you, will have to bear the full weight of the judgement to be pronounced on him. As for me, brethren, if I am still a preacher of circumcision, how is it that I am still suffering persecution ? In that case the Cross has ceased to be a stumbling-block ! Would to God that those who are unsettling your faith would even mutilate themselves.

### ***Moral and spiritual Exhortations***

**Love restrains those free from Law** You however, brethren, were called to freedom. Only do not turn your freedom into an excuse for giving way to your lower natures ; but become bondservants to one another in a spirit of love. For the entire



Law has been obeyed when you have kept the single precept, which says, "YOU ARE TO LOVE YOUR FELLOW MAN EQUALLY WITH YOURSELF" (Lev. xix. 18). But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another. 15

**The Spirit  
and Man's  
earthly  
Nature**

This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings 16

of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature ; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to Law. 17 18

**The Outcome  
of Man's  
sinful  
Nature**

Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idol-worship, sorcery ; enmity, 19 20

strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings ; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the Kingdom of God. The 21 22

**The Fruit  
borne by  
the Spirit**

Spirit, on the other hand, brings a harvest of love, joy, peace ; patience towards others, kindness, benevolence ; good faith, 23

meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another. 24 25 26

Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep watch over 1 6

**Sympathy to  
be shown to  
the fallen**

himself, lest he also fall into temptation. Always 2  
 carry one another's burdens, and so obey the whole  
 of Christ's Law. For if there is any one who thinks 3  
 himself to be somebody when he is nobody, he is  
 deluding himself. But let every man scrutinize his 4  
 own conduct, and then he will find out, not with  
 reference to another but with reference to himself,  
 what he has to boast of. For every man will have 5  
 to carry his own load. But let those who receive 6  
 instruction in Christian truth share with their in-  
 structors all temporal blessings.

**Life's sure  
 Harvest**

Do not deceive yourselves. God is not 7  
 to be scoffed at. For whatever a man  
 sows, that he will also reap. He who 8  
 sows in the field of his lower nature, will from that  
 nature reap destruction; but he who sows to serve  
 the Spirit will from the Spirit reap the Life of the  
 Ages. Let us not abate our courage in doing what 9  
 is right; for in due time we shall reap a reward, if  
 we do not faint. So then, as we have opportunity, 10  
 let us labour for the good of all, and especially  
 of those who belong to the household of the  
 faith.

**Autograph  
 Conclusion.  
 Paul glories  
 only in the  
 Cross**

See in what large letters I am writing 11  
 to you with my own hand. All who 12  
 desire to display their zeal for external  
 observances try to compel you to receive  
 circumcision, but their real object is  
 simply to escape being persecuted for the Cross of  
 Christ. For these very men do not really keep the 13  
 Law of Moses, but they would have you receive  
 circumcision in order that they may glory in *your*  
 bodies. But as for me, God forbid that I should glory 14  
 in anything except the Cross of our Lord Jesus Christ,  
 upon which the world is crucified to me, and I am  
 crucified to the world. For neither circumcision nor 15  
 uncircumcision is of any importance; but only a  
 renewed nature. And all who shall regulate their 16  
 lives by this principle—may peace and mercy be  
 given to them—and to the true Israel of God.

From this time onward let no one trouble me, for, 17  
as for me, I bear, branded on my body, the scars of  
Jesus as my Master.

**Farewell**

May the grace of our Lord Jesus Christ 18  
be with your spirits, brethren. Amen.

## PAUL'S LETTER TO THE EPHESIANS

**Greeting** Paul, an Apostle of Christ Jesus by the **1**  
will of God :

To God's people who are in Ephesus—believers in Christ Jesus. May grace and peace be granted to **2**  
you from God our Father and the Lord Jesus Christ.

**God's eternal Purpose of Love** Blessed be the God and Father of our **3**  
Lord Jesus Christ, who has crowned us with every spiritual blessing in the **4**  
heavenly realms in Christ; even as, in His love, He chose us as His own in Christ before **5**  
the creation of the world, that we might be holy and without blemish in His presence. For He pre- **6**  
destined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and **7**  
pleasure—to the praise of the splendour of His grace with which He has enriched us in the beloved One.

**World-wide Redemption through Christ** It is in Him, and through the shedding **8**  
of His blood, that we have our deliverance—the forgiveness of our offences— **9**  
so abundant was God's grace, the grace which He, the possessor of all wisdom and under- **10**  
standing, lavished upon us, when He made known to us the secret of His will. And this is in harmony **11**  
with God's merciful purpose for the government of the world when the times are ripe for it—the purpose **12**  
which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in Heaven and things on earth, to find their one Head in Him.

**The Holy Spirit a Pledge of future Glory** In Him we Jews have been made heirs, **11**  
having been chosen beforehand in accordance with the intention of Him whose **12**  
might carries out in everything the design of His own will, so that we should be devoted to the

extolling of His glorious attributes—we who were the first to fix our hopes on Christ. And in Him you 13  
Gentiles also, after listening to the Message of the truth, the Good News of your salvation—having believed in Him—were sealed with the promised Holy Spirit; that Spirit being a pledge and foretaste 14  
of our inheritance, in anticipation of its full redemption—the inheritance which He has purchased to be specially His for the extolling of His glory.

For this reason I too, having heard of 15  
the faith in the Lord Jesus which prevails among you, and of your love for all God's people, offer never ceasing thanks on your 16  
behalf while I make mention of you in my prayers. For I always beseech the God of our Lord Jesus 17  
Christ—the Father most glorious—to give you a spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your understanding 18  
being enlightened so that you may know what is the hope which His call to you inspires, what the wealth of the glory of His inheritance in God's people, and 19  
what the transcendent greatness of His power in us believers as seen in the working of His infinite might when He displayed it in Christ by raising Him from 20  
the dead and seating Him at His own right hand in the heavenly realms, high above all other govern- 21  
ment and authority and power and dominion, and every title of sovereignty used either in this Age or in the Age to come. God has put all things under His 22  
feet, and has appointed Him universal and supreme Head of the Church, which is His Body, the com- 23  
pleteness of Him who everywhere fills the universe with Himself.

To you Gentiles also, who were dead 1  
through your offences and sins, which 2 2  
were once habitual to you while you walked in the ways of this world and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given Life.

Thanks-  
giving and  
Prayer

In Christ the  
Gentiles  
have Life

**Perfect Union with the risen and glorified Christ** Among them all of us also formerly 3 passed our lives, governed by the inclinations of our lower natures, indulging the cravings of those natures and of our own thoughts, and were in our original state deserving of anger like all others. But God, 4 being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though 5 we were through our offences, to live with Christ—it is by grace that you have been saved—raised us with 6 Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in 7 order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace. For it is by grace that you have 8 been saved through faith ; and that not of yourselves. It is God's gift, and is not on the ground of merit — 9 so that it may be impossible for any one to boast. For we are God's own handiwork, created in Christ 10 Jesus for good works which He has pre-destined us to practise.

**The Gentiles made one with God's People** Therefore, do not forget that formerly 11 you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised—their circumcision being one which the knife has effected. At that time you were living 12 apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world. But now 13 in Christ Jesus you who once were so far away have been brought near through the death of Christ.

**Reconciliation with God and with Man** For He is our peace—He who has 14 made Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall, by setting aside the 15 Law with its commandments, expressed, as they were, in definite decrees. His design was to unite

the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to 16 reconcile Jews and Gentiles in one body to God, by means of His cross—slaying by it their mutual enmity. So He came and proclaimed good news of peace to 17 you who were so far away, and peace to those who were near; because it is through Him that Jews and 18 Gentiles alike have access through one Spirit to the Father.

**Humanity** You are therefore no longer mere 19  
**one City,** foreigners or persons excluded from civil  
**one Family,** rights. On the contrary you share  
**one living** citizenship with God's people and are  
**Temple** members of His family. You are a 20 building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the 21 whole fabric, fitted and closely bonded together, is rising so as to form a holy sanctuary in the LORD; in whom you also are being built up together 22 to become a fixed abode for God through the Spirit.

**This** For this reason I Paul, the prisoner of 1 **3**  
**wondrous** Christ Jesus on behalf of you Gentiles—if, 2  
**Truth** that is, you have heard of the work which  
**entrusted** God has graciously entrusted to me for  
**to Paul** your benefit, and that by a revelation the 3 truth hitherto kept secret was made known to me as I have already briefly explained it to you. By means 4 of that explanation, as you read it, you can judge of my insight into the truth of Christ which in earlier 5 ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit—I mean the truth that the 6 Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the Good News, 7 in which I have been appointed to serve, in virtue of the work which God, in the exercise of

His power within me, has graciously entrusted to me.

**Paul's Apostleship to the Gentiles** To me who am less than the least of all 8  
 God's people has this work been graciously entrusted—to proclaim to the Gentiles the Good News of the exhaustless wealth of Christ, and to show all men in a clear light what my 9  
 stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—concealed in order 10  
 that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the 11  
 eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident 12  
 access through our faith in Him. Therefore I entreat 13  
 you not to lose heart in the midst of my sufferings on your behalf, for they bring you honour.

**The Apostle's Prayer for his Readers** For this reason, on bended knee I 14  
 beseech the Father, from whom the whole 15  
 family in Heaven and on earth derives its name, to grant you—in accordance with 16  
 the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make 17  
 His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, 18  
 as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain 19  
 to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness.

**Praise to God through Christ** Now to Him who, in the exercise of His 20  
 power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the 21  
 Church and in Christ Jesus to all generations, world without end! Amen.



**The Christ-like Life and the Unity of the Church** I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit. There is but one body and but one Spirit, as also when you were called you had one and the same hope held out to you. There is but one Lord, one faith, one baptism, and one God and Father of all, who rules over all, acts through all, and dwells in all.

**Every Christian has some Gift from God** Yet to each of us individually grace was given, measured out with the munificence of Christ. For this reason Scripture says :  
 “ HE RE-ASCENDED ON HIGH,  
 HE LED CAPTIVE A HOST OF CAPTIVES,  
 AND GAVE GIFTS TO MEN ”

(Ps. lxxviii. 18).

(Now this “re-ascended”—what does it mean but that He had first descended into the lower regions of the earth? He who descended is the same as He who ascended again far above all the Heavens in order to fill the universe.)

**The Diversity of Gifts, and their Object** And He Himself appointed some to be Apostles, some to be Prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes, nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, the whole body—its

various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

**Old Gentile** Therefore I warn you, and I implore 17  
**Vices must** you in the name of the Master, no longer  
**be re-** to live as the Gentiles in their perverseness  
**nounced** live, with darkened understandings, having 18

by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being 19  
 past feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy.

**The new** But these are not the lessons which you 20  
**Christlike** have learned from Christ; if at least you 21  
**Nature must** have heard His voice and in Him have  
**be sought** been taught—and this is true Christian 22  
 teaching—to put away, in regard to your former mode of life, your original evil nature which is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of your 23  
 minds and clothe yourselves with that new and better 24,  
 self which has been created to resemble God in the righteousness and holiness which come from the truth.

**Christian** For this reason, laying aside falsehood, 25  
**Virtues to be** every one of you should speak the truth to  
**cultivated** his fellow man; for we are, as it were,  
 parts of one another. If angry, beware of 26  
 sinning. Let not your irritation last until the sun goes 27  
 down; and do not leave room for the Devil. He 28  
 who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome 29  
 words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of 30  
 God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all 31

passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you. 32

‘Be as loving as your heavenly Father is’ Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour. 1 5 2

Sins specially fatal to present Goodness and future Glory But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among God’s people. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God. 3 4 5

The Certainty of Retribution Let no one deceive you with empty words, for it is on account of these very sins that God’s anger is coming upon the disobedient. Therefore do not become sharers with them. 6 7

Darkness and Light contrasted There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours; for whatever shines of itself is light. For this reason it is said, 8 9 10 11 12 13 14

"Rise, sleeper;  
Rise from among the dead,  
And Christ will shed light upon you."

Therefore be very careful how you live 15  
and act. Let it not be as unwise men,  
**Use your** one short **Life wisely** but as wise. Buy up your opportunities, 16  
for these are evil times. On this account 17  
do not prove yourselves wanting in sense, but try to  
understand what the Lord's will is.

Do not over-indulge in wine—a thing 18  
in which excess is so easy but drink 19  
**'Be sober,** deeply of God's Spirit. Speak to one  
**spiritual,** another with psalms and hymns and  
**thankful,** spiritual songs. Sing and offer praise in your hearts  
**and humble'** to the Lord. Always and for everything let your 20  
thanks to God the Father be presented in the name  
of our Lord Jesus Christ; and submit to one another 21  
out of reverence for Christ.

**Wives'** Married women, submit to your own 22  
husbands as if to the Lord; because a 23  
husband is the Head of his wife as Christ also is the  
Head of the Church, being indeed the Saviour of this  
His Body. And just as the Church submits to Christ, 24  
so also married women should be entirely submissive  
to their husbands.

**Husbands** Married men, love your wives, as Christ 25  
also loved the Church and gave Himself  
up to death for her; in order to make her holy, 26  
cleansing her with the baptismal water by the word,  
that He might present the Church to Himself a 27  
glorious bride, without spot or wrinkle or any other  
defect, but to be holy and unblemished. So too 28  
married men ought to love their wives as much  
as they love themselves. He who loves his wife  
loves himself. For never yet has a man hated 29  
his own body. On the contrary he feeds and  
cherishes it, just as Christ feeds and cherishes  
the Church; because we are, as it were, parts of  
His Body.

30  
"FOR THIS REASON A MAN IS TO LEAVE HIS FATHER 31

AND HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE AS ONE" (Gen. ii. 24).

That is a great truth hitherto kept secret: I mean 32  
the truth concerning Christ and the Church. Yet I 33  
insist that among you also, each man is to love his  
own wife as much as he loves himself, and let a  
married woman see to it that she treats her husband  
with respect.

**Children** Children, be obedient to your parents 1 **5**  
as a Christian duty, for it is a duty.  
"HONOUR YOUR FATHER AND YOUR MOTHER"—this 2  
is the first Commandment which has a promise added  
to it—"SO THAT IT MAY BE WELL WITH YOU, AND 3  
THAT YOU MAY LIVE LONG ON THE EARTH" (Exod. xx.  
12). And you, fathers, do not irritate your children, 4  
but bring them up tenderly with true Christian  
training and advice.

**Slaves** Slaves, be obedient to your earthly 5  
masters, with respect and eager anxiety to  
please, and with simplicity of motive as if you were  
obeying Christ. Let it not be in acts of eye-service 6  
as if you had but to please men, but as Christ's  
bondservants who are doing God's will from the  
heart. With right good will, be faithful to your 7  
duty as service rendered to the Lord and not to man.  
You well know that whatever right thing any one 8  
does, he will receive a requital for it from the Lord,  
whether he is a slave or a free man.

**Masters** And you masters, act towards your 9  
slaves on the same principles, and refrain  
from threats. For you know that in Heaven there is  
One who is your Master as well as theirs, and that  
merely earthly distinctions there are none with Him.

**We have** In conclusion, strengthen yourselves in 10  
**unseen,** the Lord and in the power which His  
**spiritual** supreme might imparts. Put on the 11  
**Enemies** complete armour of God, so as to be able  
to stand firm against all the stratagems of the Devil.  
For ours is not a conflict with mere flesh and blood, 12  
but with the despotisms, the empires, the forces that

control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

**‘Arm before-hand for the coming Conflict’** Therefore put on the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field. Stand therefore, first fastening round you the girdle of truth and putting on the breastplate of uprightness as well as the shoes of the Good News of peace—a firm foundation for your feet. And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked one; and take the helmet of salvation, and the sword of the Spirit which is the word of God. Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God’s people, and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News—to spread which I am an ambassador in chains—so that when telling them I may speak out boldly as I ought.

**Tychicus** But in order that you also may know how I am doing, Tychicus our dearly-loved brother and faithful helper in the Lord’s service will tell you everything. I have sent him to you for the very purpose—that you may know about us and that he may encourage you.

**Farewell Blessing** Peace be to the brethren, and love combined with faith, from God the Father and the Lord Jesus Christ. May grace be with all who love our Lord Jesus Christ with perfect sincerity.

# PAUL'S LETTER TO THE PHILIPPIANS

**Greeting** Paul and Timothy, bondservants of Christ Jesus : 1 1

To all God's people in Christ Jesus who are at Philippi, with the ministers of the Church and their assistants. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

**The Apostle's Thankfulness and Joy** I thank my God at my every remembrance of you—always when offering any prayer on behalf of you all, finding a joy in offering it. I thank my God, I say, for your co-operation in spreading the Good News, from the time it first came to you even until now. For of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ. And I am justified in having this confidence about you all, because, both during my imprisonment and when I stand up in defence of the Good News or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself. For God is my witness how I yearn over all of you with tender Christian affection. 3 4 5 6 7 8

**Paul's Prayer for the Philippians** And it is my prayer that your love may be more and more accompanied by clear knowledge and keen perception, for testing things that differ, so that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ—to the glory and praise of God. 9 10 11

**The happy Effects of his Imprisonment** Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the Good News rather than otherwise. And thus it has 12 13

become notorious among all the Imperial Guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, 14 made confident in the Lord through my imprisonment, now speak of God's Message without fear, more boldly than ever.

**Various Motives for preaching Christ** Some indeed actually preach Christ out 15 of envy and contentiousness, but there are also others who do it from good will. These latter preach Him from love to me, 16 knowing that I am here for the defence of the Good News; while the others proclaim Him from motives 17 of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

**Paul rejoices that Christ is preached** What does it matter, however? In any 18 case Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, and will rejoice. For I know that 19 it will result in my salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and hope that 20 I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

**Paul's Conflict of Feeling as to Life and Death** For, with me, to live is Christ and to 21 die is gain. But since to live means a 22 longer stay on earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest desire 23 being to depart and be with Christ, for that is far, far better. But for your sakes it is more important 24 that I should still remain in the body. I am con- 25 vinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, 26 as Christians, you may have additional reason for glorying about me as the result of my being with you again.



**An Exhortation to noble Conduct and dauntless Courage**

Only let the lives you live be worthy 27  
of the Good News of the Christ, in order  
that, whether I come and see you or,  
being absent, only hear of you, I may  
know that you are standing fast in one  
spirit and with one mind, fighting shoulder to  
shoulder for the faith of the Good News. Never for 28  
a moment quail before your antagonists. Your fear-  
lessness will be to them a sure token of impending  
destruction, but to you it will be a sure token of your  
salvation—a token coming from God. For you have 29  
had the privilege granted to you on behalf of Christ  
—not only to believe in Him, but also to suffer on  
His behalf; maintaining, as you do, the same kind of 30  
conflict that you once saw in me and which you still  
hear that I am engaged in.

**An Appeal for mutual brotherly Love**

If then I can appeal to you as the 1 2  
followers of Christ, if there is any per-  
suasive power in love and any common  
sharing of the Spirit, or if you have any  
tender-heartedness and compassion, make my joy 2  
complete by being of one mind, united by mutual  
love, with harmony of feeling giving your minds to  
one and the same object. Do nothing in a spirit of 3  
factiousness or of vainglory, but, with true humility,  
let every one regard the rest as being of more  
account than himself; each fixing his attention, not 4  
simply on his own interests, but on those of others  
also.

**The wondrous Humility and Self-Sacrifice of Jesus**

Let the same disposition be in you 5  
which was in Christ Jesus. Although 6  
from the beginning He had the nature  
of God He did not reckon His equality  
with God a treasure to be tightly grasped.  
Nay, He stripped Himself of His glory, 7  
and took on Him the nature of a bondservant by  
becoming a man like other men. And being recog- 8  
nized as truly human, He humbled Himself and even  
stooped to die; yes, to die on a cross. It is in 9  
consequence of this that God has also so highly

exalted Him, and has conferred on Him the Name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in Heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.

**Salvation to be strenuously worked out** Therefore, my dearly-loved friends, as I have always found you obedient, labour earnestly with fear and trembling—not merely as though I were present with you, but much more now since I am absent from you—labour earnestly, I say, to make sure of your own salvation. For it is God Himself whose power creates within you the desire to do His gracious will and also brings about the accomplishment of the desire.

**Contentment, Peace, Purity and Joy** Be ever on your guard against a grudging and contentious spirit, so that you may always prove yourselves to be blameless and spotless—irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them a Message of Life. It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is to be poured as a libation upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and congratulate me.

**Timothy to be sent to Philippi** But, if the Lord permits it, I hope before long to send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one likeminded with him, who will cherish a genuine care for you. Everybody concerns himself about his own interests, not about those of Jesus Christ. But you know Timothy's approved worth—how, like a child working with his father, he has served with me in furtherance of the Good News. So it is he that I

hope to send as soon as ever I see how things go with me ; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long. 24

**Epaphroditus**

Yet I deem it important to send Epaphroditus to you now—he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing to see you all and is distressed at your having heard of his illness. For it is true that he has been ill, and was apparently at the point of death ; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow. I am therefore all the more eager to send him, in the hope that when you see him again you may be glad and I may have the less sorrow. Receive him therefore with heartfelt Christian joy, and hold in honour men like him ; because it was for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your gifts to me. 25 26 27 28 29 30

**The comparative Worthlessness of external Privileges**

In conclusion, my brethren, be joyful in the Lord. For me to give you the same warnings as before is not irksome to me, while so far as you are concerned it is a safe precaution. Beware of 'the dogs,' the bad workmen, the self-mutilators. For we are the true circumcision—we who render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in outward ceremonies : although I myself might have some excuse for confidence in outward ceremonies. If any one else claims a right to trust in them, far more may I : circumcised, as I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews ; as to the Law a Pharisee ; as to zeal, a persecutor of the Church ; as to the righteousness which comes through Law, blameless. 1 3 2 3 4 5 6

**Paul's  
Craving for  
complete  
Oneness  
with Christ**

Yet all that was gain to me—for Christ's 7  
sake I have reckoned it loss. Nay, I even 8  
reckon all things as pure loss because of  
the priceless privilege of knowing Christ  
Jesus my Lord. And for His sake I have  
suffered the loss of everything, and reckon it all as  
mere refuse, in order that I may win Christ and be  
found in union with Him, not having a righteousness 9  
of my own, derived from the Law, but that which  
arises from faith in Christ—the righteousness which  
comes from God through faith. I long to know 10  
Christ and the power which is in His resurrection,  
and to share in His sufferings and die even as He  
died; in the hope that I may attain to the resurrec- 11  
tion from among the dead.

**Paul's Prize  
was still  
future**

I do not say that I have already won the 12  
race or have already reached perfection.  
But I am pressing on, striving to lay hold  
of the prize for which also Christ has laid  
hold of me. Brethren, I do not imagine that I have 13  
yet laid hold of it. But this one thing I do—forgetting  
everything which is past and stretching forward to  
what lies in front of me, with my eyes fixed on the 14  
goal I push on to secure the prize of God's heaven-  
ward call in Christ Jesus. Therefore let all of us who 15  
are mature believers cherish these thoughts; and if in  
any respect you think differently, that also God will  
make clear to you. But whatever be the point that 16  
we have already reached, let us persevere in the  
same course.

**Self-  
indulgent  
Enemies of  
the Cross**

Brethren, vie with one another in 17  
imitating me, and carefully observe those  
who follow the example which we have  
set you. For there are many whom I 18  
have often described to you, and I now even with  
tears describe them, as being enemies to the Cross  
of Christ. Their end is destruction, their bellies are 19  
their God, their glory is in their shame, and their  
minds are devoted to earthly things. We, however, 20  
are free citizens of Heaven, and we are waiting with

longing expectation for the coming from Heaven of a Saviour, the Lord Jesus Christ, who, in the exercise 21 of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body. Therefore, my brethren, dearly loved and longed 1 4 for, my joy and crown, so stand firm in the Lord, my dearly-loved ones.

**Euodia and Syntyche** I entreat Euodia, and I entreat Syntyche, 2 to be of one mind, as sisters in Christ.

Yes, and I beg you also, my faithful yoke- 3 fellow, to help these women who have shared my toil in connexion with the Good News, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.

**'Be cheerful, unselfish, calm, prayerful'** Always be glad in the Lord: I will 4 repeat it, be glad. Let your forbearing 5 spirit be known to every one—the Lord is near. Do not be over-anxious about 6 anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our 7 powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus.

**'Cherish beautiful Thoughts. Live noble Lives'** Finally, brethren, whatever is true, 8 whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of these things. The 9 doctrines and the line of conduct which I taught you—both what you heard and what you saw in me—hold fast to them; and God who gives peace will be with you.

**Personal Thanks for recent Kindness** But I rejoice with a deep and holy joy 10 that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not refer to 11

this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content. I know both how to live in humble 12 circumstances and how to live amid abundance. I am fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I have strength for anything through Him who gives 13 me power.

**Sympathy  
and Service  
gratefully ac-  
knowledged** Yet I thank you for taking your share 14 in my troubles. And you men and women 15 of Philippi also know that at the first preaching of the Good News, when I had left Macedonia, no other Church except yourselves held communication with me about giving and receiving; because even in Thessalonica you sent 16 several times to minister to my needs. Not that I 17 crave for gifts from you, but I do want to see abundant fruit bring you honour. I have enough of 18 everything—and more than enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me—they are a fragrant odour, an acceptable sacrifice, truly pleasing to God. But my God—so 19 great is His wealth of glory in Christ Jesus—will fully supply every need of yours. And to our God 20 and Father be the glory throughout the Ages of the Ages! Amen.

**A loving  
Farewell** My Christian greetings to every one of 21 God's people. The brethren who are with me send their greetings. All God's 22 people here greet you—especially the members of Caesar's household.

May the grace of our Lord Jesus Christ be with 23 your spirits.

## PAUL'S LETTER TO THE COLOSSIANS

**Greeting** Paul, an Apostle of Christ Jesus by 1 1  
the will of God—and Timothy our  
brother :

To the people of God and the believing brethren 2  
at Colossae who are in Christ. May grace and  
peace be granted to you from God our Father.

**Thanks-  
giving to  
God for the  
Colossians** We give thanks to God, the Father of 3  
our Lord Jesus Christ, constantly praying  
for you as we do, because we have heard 4  
of your faith in Christ Jesus and of the  
love which you cherish towards all God's people,  
on account of the hope treasured up for you in 5  
Heaven. Of this hope you have already heard in  
the Message of the truth of the Good News. For 6  
it has reached you, and remains with you, just as it  
has also spread through the whole world, yielding  
fruit there and increasing, as it has done among  
you from the day when first you heard it and  
came really to know the grace of God, as you 7  
learned it from Epaphras our dearly-loved fellow  
servant. He is to you a faithful minister of 8  
Christ in our stead, and moreover he has in-  
formed us of your love, which is inspired by the  
Spirit.

**A Prayer  
for their  
spiritual  
Progress** For this reason we also, from the day 9  
we first received these tidings, have never  
ceased to pray for you and to entreat that  
you may be filled with a clear knowledge  
of His will accompanied by thorough wisdom and  
discernment in spiritual things ; so that your lives 10  
may be worthy of the Lord and perfectly pleasing  
to Him, while you exhibit the results of right action  
of every sort and grow into a fuller knowledge of

God. Since His power is so glorious, may you be 11 strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering; and give thanks to the 12 Father who has made us fit to receive our share of the inheritance of God's people in Light.

**Christ is the 'Image of God' and the Lord of all Creation** It is God who has delivered us out of 13 the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our re- 14 demption—the forgiveness of our sins.

Christ is the visible representation of the invisible 15 God, the Firstborn and Lord of all creation. For 16 in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for Him. And HE IS before 17 all things, and in and through Him the universe is a harmonious whole.

**Christ is the divine Head of the Church** Moreover He is the Head of His Body, 18 the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious 19 will that the whole of the divine perfections should dwell in Him. And God purposed through Him to 20 reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile to Himself through Him, I say, things on earth and things in Heaven.

**The Colossians had found Salvation in Christ** And you, estranged as you once were 21 and even hostile in your minds, amidst your evil deeds, He has now, in His human body, reconciled to God by His 22 death, to bring you, holy and faultless and irreproachable, into His presence; if, indeed, you 23 are still firmly holding to faith as your foundation, without ever shifting from your hope that rests on the Good News that you have heard, which has been proclaimed in the whole creation under



Heaven, and in which I Paul have been appointed to serve.

**The Sufferings and Earnestness of the Apostle to the Gentiles** Now I can find joy amid my sufferings 24  
for you, and I fill up in my own person  
whatever is lacking in Christ's afflictions  
on behalf of His Body, the Church. I 25  
have been appointed to serve the Church  
in the position of responsibility entrusted  
to me by God for your benefit, so that I may fully  
deliver God's Message—the truth which has been 26  
kept secret from all ages and generations, but has  
now been revealed to His people, to whom it was 27  
His will to make known how vast a wealth of glory  
for the Gentile world is implied in this truth—the  
truth that 'Christ is in you, the hope of glory.' Him 28  
we preach, admonishing every one and instructing  
every one, with all possible wisdom, so that we may  
bring every one into God's presence, made perfect  
through Christ. To this end, like an earnest 29  
wrestler, I exert all my strength in reliance upon  
the power of Him who is mightily at work within  
me.

**Paul's strenuous Efforts for the welfare of the Colossians** For I would have you know in how 1 2  
severe a struggle I am engaged on behalf  
of you and the brethren in Laodicea and  
of all who have not known me personally,  
in order that their hearts may be cheered, 2  
they themselves being welded together in  
love and enjoying all the advantages of a reasonable  
certainty, till at last they attain the full knowledge of  
God's truth, which is Christ Himself. In Him all the 3  
treasures of wisdom and knowledge are stored up,  
hidden from view.

**His loving Anxiety on their Behalf** I say this to prevent your being misled 4  
by any one's plausible sophistry. For 5  
although, as you say, I am absent from  
you in body, yet in spirit I am present  
with you and am delighted to witness your good  
discipline and the solid front presented by your faith  
in Christ.

**His  
Eagerness  
for their  
spiritual  
Progress** As therefore you have received the 6  
Christ, even Jesus our Lord, live and act  
in vital union with Him ; having the roots 7  
of your being firmly planted in Him,  
and continually building yourselves up in  
Him, and always being increasingly confirmed in the  
faith as you were taught it, and abounding in it with  
thanksgiving.

**Christ's full  
Divinity  
re-asserted** Take care lest there be some one who 8  
leads you away as prisoners by means of  
his philosophy and idle fancies, following  
human traditions and the world's crude  
notions instead of following Christ. For it is in 9  
Christ that the fulness of God's nature dwells  
embodied, and in Him you are made complete, and 10  
He is the Lord of all princes and rulers. In Him 11  
also you were circumcised with a circumcision not  
performed by hand, when you threw off your sinful  
nature in true Christian circumcision ; having been 12  
buried with Him in your baptism, in which you were  
also raised with Him through faith produced within  
you by God who raised Him from among the dead.

**Christ's  
atoning  
Work and  
Victory  
over all Evil** And to you—dead as you once were in 13  
your transgressions and in the uncircum-  
cision of your natural state—He has  
nevertheless given Life with Himself,  
having forgiven us all our transgressions.  
The bond, with its requirements, which was in force 14  
against us and was hostile to us, He cancelled, and  
cleared it out of the way, nailing it to His Cross.  
And the hostile princes and rulers He shook off from 15  
Himself, and boldly displayed them as His conquests,  
when by the Cross He triumphed over them.

**No Room  
left for  
Jewish  
Observances  
or Angelic  
Mediation** Therefore suffer no one to sit in judge- 16  
ment on you as to eating or drinking or  
with regard to a festival, a new moon  
or a sabbath. These were a shadow of 17  
things that were soon to come, but the  
substance belongs to Christ. Let no one 18  
defraud you of your prize, priding himself on his

humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does 19 not keep his hold upon Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth.

**Obedience to outward Rules may leave Sin and Self unconquered** If you have died with Christ and have 20 escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as "Do not handle this;" 21 "Do not taste that;" "Do not touch that other thing"—referring to things which are all 22 intended to be used up and perish—in obedience to mere human injunctions and teachings? These 23 rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

**Union with the risen and glorified Christ** If however you have risen with Christ, 1 3 seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are 2 above, not to the things that are on the earth. For 3 you have died, and your life is hidden with Christ in God. When Christ appears—He is our true Life 4 —then you also will appear with Him in glory.

**Moral Results of Union with Christ** Therefore put to death your earthward 5 inclinations—fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on 6 account of these very sins that God's anger is coming, and you also were once addicted to them, while you 7 were living under their power.

**Evil Habits must give Place to a new Nature** But now you must rid yourselves of 8 every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never

soil your lips. Do not speak falsehoods to one 9  
 another, for you have stripped off the old self with  
 its doings, and have clothed yourselves with the new 10  
 self which is being remoulded into full knowledge  
 so as to become like Him who created it. In that 11  
 new creation there is neither Greek nor Jew, cir-  
 cumcision nor uncircumcision, barbarian, Scythian,  
 slave nor free man, but Christ is everything and is  
 in all of us.

**All Christlike** Clothe yourselves therefore, as God's 12  
**Qualities to** own people holy and dearly loved, with  
**be appro-** tender-heartedness, kindness, lowliness of  
**priated** mind, meekness, long-suffering ; bearing 13  
 with one another and readily forgiving each other,  
 if any one has a grievance against another. Just as  
 the Lord has forgiven you, you also must forgive.  
 And over all these put on love, which is the perfect 14  
 bond of union ; and let the peace which Christ gives 15  
 settle all questionings in your hearts, to which peace  
 indeed you were called as belonging to His one  
 Body ; and be thankful.

**The** Let the teaching concerning Christ 16  
**Principles** remain as a rich treasure in your hearts.  
**which are to** In all wisdom teach and admonish one  
**regulate** another with psalms, hymns, and spiritual  
**Conduct** songs, and sing with grace in your hearts  
 to God. And whatever you do, in word or in deed, 17  
 do everything in the name of the Lord Jesus, and let  
 it be through Him that you give thanks to God the  
 Father.

**Wives,** Married women, be submissive to your 18  
**Husbands,** husbands, as is fitting in the Lord. Mar- 19  
**Children,** ried men, be affectionate to your wives,  
**Parents,** and do not treat them harshly. Children, 20  
**Slaves,** be obedient to your parents in everything ;  
**Masters** for that is right for Christians. Fathers, 21  
 do not fret and harass your children, or you may  
 make them sullen and morose. Slaves, be obedient 22  
 in everything to your earthly masters ; not in acts  
 of eye service, as aiming only to please men, but with

simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him; and with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in Heaven. **1 4**

**Prayerful-  
ness and  
Discretion  
urged**

Be earnest and unwearied in prayer, being on the alert in it and in your giving of thanks. And pray at the same time for us also, that God may open for us a

door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, buying up your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer.

**Tychicus  
and  
Onesimus**

Tychicus, our much-loved brother, a trusty assistant and fellow servant with us in the Lord's work, will give you every information about me, And for this very purpose I send him to you that you may know how we are faring; and that he may cheer your hearts. And with him I send our dear and trusty brother Onesimus, who is one of yourselves. They will inform you of everything here. **8 9**

**Aristarchus,  
Mark, and  
Jesus Justus**

Aristarchus my fellow prisoner sends greeting to you, and so does Barnabas's cousin Mark. You have received instructions as to him; if he comes to you, give him a welcome. Jesus, called Justus, also sends greeting. These three are Hebrew converts. They alone among such have worked loyally with me for the Kingdom of God—they are men who have been a comfort to me. **10 11**

Epaphras, who is one of yourselves, a 12  
**Epaphras,** bondservant of Jesus Christ, sends greet-  
**Luke, and** ing to you, always wrestling on your  
**Demas** behalf in his prayers, that you may stand  
 firm—Christians of ripe character and of clear con-  
 viction as to everything which is God's will. For 13  
 I can bear witness to the deep interest he takes in  
 you and in the brethren at Laodicea and in those at  
 Hierapolis. Luke, the dearly-loved physician, salutes 14  
 you, and so does Demas.

Christian greetings to the brethren at 15  
**The Church** Laodicea, especially to Nymphas, and to  
**in Laodicea** the Church that meets at their house.  
 And when this Letter has been read among you, let 16  
 it be read also in the Church of the Laodiceans, and  
 you in turn must read the one I am sending to  
 Laodicea. And tell Archippus to discharge carefully 17  
 the duties devolving upon him as a servant of the  
 Lord.

**Autograph** I Paul add with my own hand this 18  
**Conclusion** final greeting. Be mindful of me in  
 my imprisonment. Grace be with you.

# PAUL'S FIRST LETTER TO THE THESSALONIANS

## *Introduction*

<b>Greeting</b>	Paul, Silas, and Timothy :	1	1
	To the Church of the Thessalonians		
	which is in God the Father and the Lord Jesus		
	Christ. May grace and peace be granted to you.		
<b>Reasons for</b>	We continually give thanks to God	2	
<b>Gratitude</b>	because of you all, while we make men-		
<b>and Thanks-</b>	tion of you in our prayers. For we never	3	
<b>giving</b>	fail to remember your works of faith and		
	labours of love and your persistent and unwavering		
	hope in our Lord Jesus Christ in the presence of our		
	God and Father ; knowing as we do, brethren, that	4	
	you are beloved by God and that He has chosen you.		
	The Good News that we brought you did not come	5	
	to you in words only, but also with power and with		
	the Holy Spirit and with much certainty, for you		
	know the sort of men we became among you, as		
	examples for your sakes. And you followed the	6	
	pattern set you by us and by the Master, after you		
	had received the Message amid severe persecution,		
	and yet with the joy which the Holy Spirit gives,		
	so that you became a pattern to all the believers	7	
	throughout Macedonia and Greece.		
	For it was not only from you that the Master's	8	
	Message sounded forth throughout Macedonia and		
	Greece ; but everywhere your faith in God has be-		
	come known, so that it is unnecessary for us to say		
	anything about it. For when others speak of us	9	
	they report the reception we had from you, and how		
	you turned from your idols to God, to be bond-		
	servants of the true and ever-living God, and to await	10	
	the return from Heaven of His Son, whom He raised		

from among the dead—even Jesus, our Deliverer from God's coming anger.

### *The Apostles and their Converts*

**The Preaching of the Apostles in Thessalonica** For you yourselves, brethren, know that **1** **2**  
our visit to you did not fail of its purpose.  
But, as you will remember, after we had **2**  
already met with suffering and outrage at  
Philippi, we summoned up boldness, by the help of  
our God, to tell you God's Good News amid much  
opposition. For our preaching was not grounded on **3**  
a delusion, nor prompted by mingled motives, nor  
was there fraud in it. But as God tested and approved **4**  
us before entrusting us with His Good News, so in  
what we say we are seeking not to please men  
but to please God, who tests and approves our  
motives.

**Their Conduct while there** For, as you are well aware, we have **5**  
never used the language of flattery nor  
have we found pretexts for enriching our-  
selves—God is our witness; nor did we **6**  
seek glory either from you or from any other mere  
men, although we might have stood on our dignity  
as Christ's Apostles. On the contrary, in our rela- **7**  
tions to you we showed ourselves as gentle as a  
mother is when she tenderly nurses her own children.  
Seeing that we were thus drawn affectionately towards **8**  
you, it would have been a joy to us to have imparted  
to you not only God's Good News, but to have given  
our very lives also, because you had become very  
dear to us.

For you remember, brethren, our labour and toil : **9**  
how, working night and day so as not to become a  
burden to any one of you, we came and proclaimed  
among you God's Good News. You yourselves are **10**  
witnesses—and God is witness—how holy and upright  
and blameless our dealings with you believers were.  
For you know that we acted towards every one of **11**  
you as a father does towards his own children,  
encouraging and cheering you, and imploring you **12**



to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory.

**The Thessa-  
lonians' brave En-  
durance of  
Persecution** And for this further reason we render **13**  
unceasing thanks to God, that when you  
received God's Message from our lips, it  
was as no mere message from men that  
you embraced it, but as—what it really  
is—God's Message, which also does its work in the  
hearts of you who believe. For you, brethren, **14**  
followed the example of the Churches of God in  
Christ Jesus which are in Judaea; seeing that you  
endured the same ill-treatment at the hands of your  
countrymen, as they did at the hands of the Jews.  
Those Jewish persecutors killed both the Lord Jesus **15**  
and the Prophets, and drove us out of their midst.  
They are displeasing to God, and are the enemies  
of all mankind; for they still try to prevent our **16**  
preaching to the Gentiles so that they may find  
salvation. They thus continually fill up the measure  
of their own sins, and God's anger in its severest  
form has overtaken them.

**Paul's  
loving  
Interest in  
his Readers** But we, brethren, having been for a **17**  
short time separated from you in bodily  
presence, though not in heart, endeavoured  
all the more earnestly, with intense  
longing, to see you face to face. On this account **18**  
we wanted to come to you—at least I Paul wanted  
again and again to do so—but Satan hindered us.  
For what is our hope or joy, or the crown of **19**  
which we boast? Is it not you yourselves in the  
presence of our Lord Jesus at His Coming? Yes, you **20**  
are our glory and our joy.

**The sending  
of Timothy  
to Thessa-  
lonica** So when we could endure it no longer, **1 3**  
we decided to remain behind in Athens  
alone; and sent Timothy our brother **2**  
and God's minister in the service of  
Christ's Good News, that he might help you  
spiritually and encourage you in your faith; that **3**  
none of you might be unnerved by your present  
trials: for you yourselves know that they are our

appointed lot. For even when we were with you, 4  
we forewarned you, saying, "We are soon to suffer  
affliction;" and this actually happened, as you well  
know. For this reason I also, when I could no 5  
longer endure the uncertainty, sent to know the  
condition of your faith, lest perchance the Tempter  
might have tempted you and our labour have been  
lost.

**The Report  
brought  
back by  
Timothy**

But now that Timothy has recently 6  
come back to us from you, and has brought  
us the happy tidings of your faith and  
love, and has told us how you still cherish  
a constant and affectionate recollection of us, and  
are longing to see us as we also long to see you -  
for this reason in all our distress and trouble we 7  
have been comforted about you, brethren, by your  
faith. For now life is for us life indeed, since you 8  
are standing fast in the Lord.

**Paul's  
intense  
Gratitude  
to God**

For what thanksgiving on your behalf 9  
can we possibly offer to God in return  
for all the joy which fills our souls be-  
fore our God for you, while night and 10  
day, with intense earnestness, we pray that we  
may see your faces, and may bring to perfection  
whatever may be still lacking in your faith?

**The  
Apostle's  
Prayer for  
his Readers**

But may our God and Father Himself 11  
—and our Lord Jesus—guide us on our  
way to you; and as for you, may the 12  
Lord teach you to love one another and  
all men, with a growing and a glowing love, resem-  
bling our love for you. Thus He will build up 13  
your characters, so that you will be faultlessly holy in  
the presence of our God and Father at the Coming  
of our Lord Jesus with all His holy ones.

### *Practical Exhortations*

**Lessons in  
the Christian  
Life**

Moreover, brethren, as you learnt from 1  
our lips the lives which you ought to  
live, and do live, so as to please God,  
we beg and exhort you in the name of

the Lord Jesus to live them more and more truly. For you know the commands which we laid upon 2 you by the authority of the Lord Jesus.

**Moral Purity** For this is God's will your purity of 3 life, that you abstain from fornication; that each man among you shall know 4 how to procure a wife who shall be his own in purity and honour; that you be not overmastered by lust- 5 ful cravings, like the Gentiles who have no knowledge of God; and that in this matter there be 6 no encroaching on the rights of a brother Christian and no overreaching him. For the Lord is an avenger in all such cases, as we have already taught you and solemnly warned you. God has 7 not called us to an unclean life, but to one of purity. Therefore a defiant spirit in such a case 8 provokes not man but God, who puts His Holy Spirit into your hearts.

**Brotherly Love, and honest Work** But on the subject of love for the 9 brotherhood it is unnecessary for me to write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren 10 throughout Macedonia. And we exhort you to do 11 so more and more, and to vie with one another in eagerness for peace, every one minding his own business and working with his hands, as we ordered you to do: so as to live worthy lives in 12 relation to outsiders, and not be a burden to any one.

### *The Re-appearing of the Lord Jesus*

**The Christian dead are under no Disadvantage** Now, concerning those who from time 13 time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. For if we believe that Jesus 14 has died and risen again, we also believe that, through Jesus, God will bring with Him those who shall have passed away.

For this we declare to you on the Lord's own authority—that we who are alive and continue on earth until the Coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord Himself will come down from Heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore encourage one another with these words.

The exact  
Date of the  
Lord's  
Coming  
unknown

But as to times and dates it is unnecessary that anything be written to you. For you yourselves know perfectly well that the day of the Lord comes like a thief in the night. While they are saying "Peace and safety!" then in a moment destruction falls upon them, like birth-pains on a woman who is with child; and escape there is none. But you, brethren, are not in darkness, that daylight should surprise you like a thief; for all of you are sons of Light and sons of the day. We belong neither to the night nor to darkness.

The Need of  
a vigilant  
and sober  
Life

So then let us not sleep, like the rest of the world, but let us keep awake and be sober. For those who sleep, sleep at night, and those who drink freely, drink at night. But let us, belonging—as we do—to the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not pre-destined us to meet His anger, but to obtain salvation through our Lord Jesus Christ; who died on our behalf, so that whether we are awake or are sleeping we may share his Life. Therefore encourage one another, and let each one help to strengthen his friend, as in fact you do.

*Conclusion*

**Various Exhortations** Now we beg you, brethren, to show 12  
respect for those who labour among  
you and are your leaders in Christian  
work, and are your advisers; and to esteem them  
very highly in love for their work's sake. Be at 13  
peace among yourselves.

And we exhort you, brethren, admonish the unruly, 14  
comfort the timid, sustain the weak, and be patient  
towards all.

See to it that no one ever repays another with evil 15  
for evil; but always seek opportunities of doing  
good both to one another and to all the world.

Be always joyful. Be unceasing in prayer. In 16, 17, 18  
every circumstance of life be thankful; for this is  
God's will in Christ Jesus respecting you. Do not 19  
quench the Spirit. Do not think meanly of utterances 20  
of prophecy; but test all such, and retain hold of the 21  
good. Hold yourselves aloof from every form of evil. 22

And may God Himself, who gives peace, make 23  
you entirely holy; and may your spirits, souls and  
bodies be preserved complete and be found blameless  
at the Coming of our Lord Jesus Christ. Faithful is 24  
He who calls you, and He will also perfect His  
work.

**Farewell** Brethren, pray for us. Greet all the 25, 26  
brethren with a holy kiss. I solemnly 27  
charge you in the Lord's name to have this Letter  
read to all the brethren.

May the grace of our Lord Jesus Christ be with 28  
you.

# PAUL'S SECOND LETTER TO THE THESSALONIANS

## *Introduction*

	Paul, Silas, and Timothy:	1	1
<b>Greeting</b>	To the Church of the Thessalonians which is in God our Father and the Lord Jesus Christ. May grace and peace be granted to you from God our Father and the Lord Jesus Christ.	2	
<b>Reasons for Gratitude and Thanks-giving</b>	Unceasing thanks are due from us to God on your behalf, brethren. They are appropriate because your faith is growing greatly, and the love of every one of you for all the others goes on increasing. It so increases that we ourselves make honourable mention of you among the Churches of God because of your patience and faith amid all your persecutions and amid the afflictions which you are enduring. For these are a plain token of God's righteous judgement, which has in view your being deemed worthy of admission to God's Kingdom, for the sake of which, indeed, you are sufferers. A plain token of God's righteous judgement, I say, since it is a righteous thing for Him to requite with affliction those who are now afflicting you; and to requite with rest you who are suffering affliction now—rest with us at the re-appearing of the Lord Jesus from Heaven, attended by His mighty angels. He will come in flames of fire to take vengeance on those who have no knowledge of God, and do not obey the Good News as to Jesus, our Lord. They will pay the penalty of eternal destruction, being banished from the presence of the Lord and from His glorious majesty, when He comes on that day to be glorified in His people and to be wondered at	3	5
<b>The Coming of Christ as Vindicator and Judge</b>		6	10

among all who have believed, including you—because you believed the testimony which we brought for your acceptance.

**The Apostle's Prayer for his Readers** It is with this view also that we continually pray to our God for you, asking that He will count you worthy of His call, and by His mighty power fully gratify your every desire for what is truly good and make your work of faith complete; in order that the name of our Lord Jesus may be glorified in you, and that you may be glorified in Him so wonderful is the grace of our God and of the Lord Jesus Christ!

### *The Re-appearing of the Lord Jesus*

**Events which were to precede Christ's Return** But with respect to the Coming of our Lord Jesus Christ and our being gathered to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled—either by any pretended spiritual revelation or by any message or letter claiming to have been sent by us—through fancying that the day of the Lord is now here. Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and the appearing of the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God.

**The coming Destruction of the Lawless one** Do you not remember that while I was still with you I used to tell you all this? And now you know what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret; but only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of His anger, and utterly overwhelm by the awful splendour of His Coming.

**An Outbreak  
of awful  
Wickedness** The appearing of the Lawless one will 9  
be attended by various miracles and tokens  
and delusive marvels—for so Satan works  
—and by every kind of wicked deception 10  
for those who are on the way to perdition because  
they did not welcome into their hearts the love of the  
truth, so that they might be saved. And for this 11  
reason God sends them a misleading influence that  
they may believe the lie; in order that all may come 12  
under judgement who have refused to believe the  
truth and have taken pleasure in unrighteousness.

### *Thanksgiving and Exhortations*

**Renewed  
Thanks-  
giving** And from us thanks are always due to 13  
God on your behalf—brethren whom the  
Lord loves—because God from the begin-  
ning has chosen you for salvation through  
the Spirit's sanctifying influence and your belief in  
the truth. To this blessing God has called you by 14  
our Good News, so that you may have a share in the  
glory of our Lord Jesus Christ.

**An Exhorta-  
tion and a  
Prayer** So then, brethren, stand your ground, 15  
and hold fast to the teachings which you  
have received from us, whether by word  
of mouth or by letter. And may our Lord 16  
Jesus Christ Himself—and God our Father who has  
loved us and has given us in His grace eternal  
consolation and a bright hope—comfort your hearts 17  
and make you steadfast in every good work and  
word.

**A Request  
for Prayer** Finally, brethren, pray for us, asking 1 3  
that the Lord's Message may spread  
rapidly and its glory be displayed, as it was  
displayed among you; and that we may be delivered 2  
from wrong-headed and wicked men; for it is not  
everybody who has faith. But the Lord is faithful, 3  
and He will make you steadfast and will guard you  
from the Evil one. And we have confidence in the 4  
Lord in regard to you that you are doing, and will do,  
what we command. And may the Lord guide your 5



hearts into the love of God and into the patience of Christ.

**The Duty of quiet, honest Work** But, by the authority of the Lord, we 6 command you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teaching which all received from us. For you yourselves 7 know that it is your duty to follow our example. There was no disorder in our lives among you, nor did we eat any one's bread without paying for it, but 8 we laboured and toiled, working hard night and day in order not to be a burden to any of you. This was 9 not because we had not a claim upon you, but it arose from a desire to set you an example—for you to imitate us. For even when we were with you, we 10 laid down this rule for you: "If a man does not choose to work, neither shall he eat."

For we hear that there are some of you who live 11 disorderly lives and are mere idle busybodies. To 12 persons of that sort our injunction—and our command by the authority of the Lord Jesus Christ—is that they are to work quietly and eat their own honestly-earned bread.

But you, brethren, must not grow weary in the 13 path of duty; and if any one refuses to obey these 14 our written instructions, mark that man and hold no communication with him so that he may be made to feel ashamed. And yet do not regard him as an 15 enemy, but caution him as a brother. And may the 16 Lord of peace Himself continually grant you peace in every sense. The Lord be with you all.

### *Conclusion*

**Farewell  
Blessing**

I Paul add the greeting with my own 17 hand, which is the credential in every letter of mine. This is my handwriting. May the grace of our Lord Jesus Christ be with you 18 all.

## PAUL'S FIRST LETTER TO TIMOTHY

**Greeting** Paul, an Apostle of Christ Jesus by the will of God our Saviour and Christ Jesus  
our hope: 1

To Timothy, my own true son in the faith. May grace, mercy and peace be granted to you from God the Father and Christ Jesus our Lord. 2

**Timothy's special Work in Ephesus** When I was on my journey to Macedonia I begged you to remain on in Ephesus that you might remonstrate with certain persons because of their erroneous teaching and the attention they bestow on mere fables and endless pedigrees, such as lead to controversy rather than to a true stewardship for God, which only exists where there is faith. And I make the same request now. 3 4

**Teachers who were false to Christian Truth** But the end sought to be secured by exhortation is the love which springs from a pure heart, a clear conscience and a sincere faith. From these some have drifted away, and have wandered into empty words. They are ambitious to be teachers of the Law, although they do not understand either their own words or what the things are about which they make such confident assertions. 5 6

**The real Purpose of the Law** Now we know that the Law is good, if a man uses it in the way it should be used, and remembers that a law is not enacted to control a righteous man, but for the lawless and rebellious, the irreligious and sinful, the godless and profane—for those who strike their fathers or their mothers, for murderers, fornicators, sodomites, slave-dealers, liars and false witnesses; and for whatever else is opposed to wholesome teaching and is not in accordance with 7 8 9 10 11

the Good News of the blessed God with which I have been entrusted.

**The wonder-ful Mercy shown to Paul himself** I am thankful to Him who made me 12 strong—even Christ Jesus our Lord—because He has judged me to be faithful and has put me into His service, though 13 I was previously a blasphemer and a persecutor and had been insolent in outrage. Yet mercy was shown me, because I had acted ignorantly, not having as yet believed; and the grace of our Lord came to 14 me in overflowing fulness, conferring faith on me and the love which is in Christ Jesus.

**Why so great a Sinner was forgiven** Faithful is the saying, and deserving of 15 universal acceptance, that Christ Jesus came into the world to save sinners; among whom I stand foremost. But 16 mercy was shown me in order that in me as the foremost of sinners Christ Jesus might display the fulness of His long-suffering patience as an example to encourage those who would afterwards be resting their faith on Him with a view to the Life of the Ages.

**An Outburst of Praise** Now to the immortal and invisible 17 King of the Ages, who alone is God, be honour and glory to the Ages of the Ages! Amen.

**Timothy exhorted and warned** This is the charge which I entrust to 18 you, my son Timothy, in accordance with the inspired instructions concerning you which were given me long ago, that being equipped with them as your armour you may be continually fighting the good fight, holding fast 19 to faith and a clear conscience, which some have cast aside and have made shipwreck of their faith. Among these are Hymenaeus and Alexander, whom 20 I have delivered to Satan so that they may be taught not to blaspheme.

**The Church is to pray for all the World** I exhort then, first of all, that supplica- 1 2 tions, prayers, intercessions and thanksgivings be offered on behalf of all men; including kings and all who are in high 2

station, in order that we may live peaceful and tranquil lives with all godliness and gravity. This is right, and is pleasing in the sight of God our Saviour, who is willing for all mankind to be saved and come to a full knowledge of the truth. For there is but one God and but one Mediator between God and men—Christ Jesus, Himself man; who gave Himself as the redemption price for all—a fact testified to at its own appointed time, and of which I have been appointed a herald and an Apostle (I am speaking the truth: it is not a fiction), a teacher of the Gentiles in faith and truth.

Men were to lead in Prayer; Women to dress modestly

So then I would have the men everywhere pray, lifting to God holy hands which are unstained with anger or strife; and I would have the women dress becomingly, with modesty and self-control, not with plaited hair or gold or pearls or costly clothes, but—as befits women making a claim to godliness—with the ornament of good works.

Woman's Subordination to Man

A woman should quietly learn from others with entire submissiveness. I do not permit a woman to teach, nor have authority over a man, but she must remain silent. For Adam was formed first, and then Eve; and Adam was not deceived, but his wife was thoroughly deceived, and so became involved in transgression. Yet a woman will be brought safely through childbirth if she and her husband continue to live in faith and love and growing holiness, with habitual self-restraint.

The Qualifications of a Christian Minister

Faithful is the saying, "If any one is eager to have the oversight of a Church, he desires a noble work." A minister then must be a man of irreproachable character, true to his one wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or

covetous; but ruling his own household wisely and 4  
 well, with children kept under control with true  
 dignity. (If a man does not know how to rule his 5  
 own household, how shall he have the Church of  
 God given into his care?) He ought not to be a 6  
 new convert, for fear he should be blinded with  
 pride and come under the same condemnation as  
 the Devil. It is needful also that he bear a good 7  
 character with people outside the Church, lest he fall  
 into reproach or a snare of the Devil.

**The Quali-** Deacons, in the same way, must be 8  
**cations of** men of serious demeanour, not double-  
**Deacons and** tongued, nor addicted to much wine, nor  
**Deaconesses** greedy of base gain, but holding the 9  
 secret truths of the faith with a clear conscience.  
 And they must also be well-tried men, and when 10  
 found to be of unblemished character then let them  
 serve as deacons. Deaconesses, in the same way, 11  
 must be sober-minded women, not slanderers, but  
 in every way temperate and trustworthy.

A deacon must be true to his one wife, and rule 12  
 his children and his own household wisely and well.  
 For those who have filled the deacon's office wisely 13  
 and well, are already gaining for themselves an  
 honourable standing; and are acquiring great freedom  
 of speech in proclaiming the faith which rests on  
 Christ Jesus.

**The Church** All this I write to you, though I am 14  
**of the ever-** hoping before long to come to see you.  
**living God** But, for fear I may be hindered, I now 15  
 write, so that you may have rules to guide  
 you in dealing with God's household. For this is  
 what the Church of the ever-living God is, and it is the  
 pillar and foundation-stone of the truth. And, beyond 16  
 controversy, great is the mystery of our religion—that  
 Christ appeared in human form, had His claims  
 justified by the Spirit, was seen by angels and  
 proclaimed among Gentile nations, was believed  
 on in the world, and received up again into  
 glory.

Now the Spirit expressly declares that **1 4**  
**False Teachers on the Subjects of Marriage and Food** in later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons ; through the **2**  
 hypocrisy of men who teach falsely and have their own consciences seared as with a hot iron ; forbidding people to marry, and **3**  
 insisting on abstinence from foods which God has created to be partaken of, with thankfulness, by those who believe and have a clear knowledge of the truth. For everything that God has created is good, and **4**  
 nothing is to be cast aside, if only it is received with thanksgiving. For it is made holy by the word of **5**  
 God and by prayer.

If you warn the brethren of these **6**  
**Error to be faithfully rebuked** dangers you will be a good and faithful servant of Christ Jesus, inwardly feeding on the lessons of the faith and of the sound teaching of which you have been, and are, so close a follower. But worldly stories, fit only for **7**  
 credulous old women, have nothing to do with.

Train yourself in godliness. Exercise **8**  
**Timothy urged to exercise spiritual Self-Discipline** for the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is soon coming. Faithful is **9**  
 this saying and deserving of universal acceptance : and here is the motive of our toiling **10**  
 and wrestling, because we have our hopes fixed on the ever-living God, who is the Saviour of all mankind, and especially of believers.

Command this and teach this. Let no **11, 12**  
**Noble Conduct and untiring Zeal needful** one think slightly of you because you are a young man ; but in speech, conduct, love, faith and purity, be an example for your fellow Christians to imitate. Till I come, bestow **13**  
 your attention on reading, exhortation and teaching. Do not be careless about the gifts with which you **14**  
 are endowed, which were conferred on you through a divine revelation when the hands of the elders

were placed upon you. Habitually practise these 15 duties, and be absorbed in them ; so that your growing proficiency in them may be evident to all. Be 16 on your guard as to yourself and your teaching. Persevere in these things ; for by doing this you will make certain your own salvation and that of your hearers.

**Gentleness in Rebuke** Never administer a sharp reprimand to 1 a man older than yourself ; but entreat him as if he were your father, and the younger men as brothers ; the elder women too as 2 mothers, and the younger women as sisters, with perfect modesty.

**Directions as to Widowed Women** Honour widows who are really in need. 3 But if a widow has children or grand- 4 children, let these learn first to show piety towards their own homes and to prove their gratitude to their parents ; for this is well pleasing in the sight of God. A widow who is really in need, 5 friendless and desolate, has her hopes fixed on God, and continues at her supplications and prayers, night and day ; but a pleasure-loving widow is dead even 6 while still alive. Press these facts upon them, so 7 that they may live lives free from reproach. But if a 8 man makes no provision for those dependent on him, and especially for his own family, he has disowned the faith and is behaving worse than an unbeliever. No widow is to be put on the roll who is under 9 sixty years of age. She must have been true to her 10 one husband, and well reported of for good deeds, as having brought up children, received strangers hospitably, washed the feet of God's people, given relief to the distressed, and devoted herself to good works of every kind.

But the younger widows you must not enrol ; for 11 as soon as they begin to chafe against the yoke of Christ, they want to marry, and they incur disapproval 12 for having broken their original vow. And at the 13 same time they also learn to be idle as they go round from house to house ; and they are not only idle, but

are gossips also and busybodies, speaking of things that ought not to be spoken of.

**Unmarried  
Women**

I would therefore have the younger women marry, bear children, rule in domestic matters, and furnish the Adversary with no excuse for slander. For already some of them have gone astray, following Satan. If a believing woman has widows dependent on her, she should relieve their wants, and save the Church from being burdened—so that the Church may relieve the widows who are really in need.

**Elders**

Let the Elders who perform their duties wisely and well be held worthy of double honour, especially those who labour in preaching and teaching. For the Scripture says, "YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4); and the workman deserves his pay.

Never entertain an accusation against an Elder except on the evidence of two or three witnesses. Those who persist in sin reprove in the presence of all, so that it may also be a warning to the rest.

**A solemn  
Appeal, and  
personal  
Advice**

I solemnly call upon you, in the presence of God and of Christ Jesus and of the elect angels, to carry out these instructions of mine without prejudice, and to do nothing from partiality. Do not ordain any one hastily; and do not be a partaker in the sins of others; keep *yourself* pure. (No longer be a water-drinker; but take a little wine for the sake of your digestion and your frequent ailments.)

**Helps and  
Hindrances  
to a true  
Estimate of  
Character**

The sins of some men are evident to the world, leading the way to your estimate of their characters, but the sins of others lag behind. So also the right actions of some are evident to the world, and those that are not cannot remain for ever out of sight.

**Slaves**

Let all who are under the yoke of slavery hold their own masters to be deserving of honour, so that the name of God and the Christian



teaching may not be spoken against. And those who 2  
have believing masters should not be wanting in  
respect towards them because they are their brethren,  
but should serve them all the more willingly because  
those who profit by the faithful service rendered are  
believers and are friends.

**False  
Teaching  
and its  
Results**

So teach and exhort. If any one is a 3  
teacher of any other kind of doctrine, and  
refuses assent to wholesome instructions—  
those of our Lord Jesus Christ—and the

teaching that harmonizes with true godliness, he is 4  
puffed up with pride and has no true knowledge, but  
is crazy over discussions and controversies about  
words which give rise to envy, quarrelling, revilings,  
ill-natured suspicions, and persistent wranglings on 5  
the part of people whose intellects are disordered  
and they themselves blinded to all knowledge of the  
truth; who imagine that godliness means gain.

**A Warning  
against  
Greed**

And godliness *is* gain, when associated 6  
with contentment; for we brought nothing 7  
into the world, nor can we carry anything  
out of it; and if we have food and clothing, 8

with these we will be satisfied. But people who are 9  
determined to be rich fall into temptation and a snare,  
and into many unwise and pernicious ways which  
sink mankind in destruction and ruin. For from 10  
love of money all sort of evils arise; and some have  
so hankered after money as to be led astray from  
the faith and be pierced through with countless  
sorrows.

**A stirring  
Appeal**

But you, O man of God, must flee from 11  
these things; and strive for uprightness,  
godliness, good faith, love, fortitude, and

a forgiving temper. Exert all your strength in the 12  
honourable struggle for the faith; lay hold of the  
Life of the Ages, to which you were called, when  
you made your noble profession of faith before many  
witnesses. I charge you—as in the presence of God 13  
who gives life to all creatures, and of Christ Jesus  
who at the bar of Pontius Pilate made a noble pro-

fession of faith—that you keep God's commandments 14  
 stainlessly and without reproach till the Appearing  
 of our Lord Jesus Christ. For, at its appointed time, 15  
 this will be brought about by the blessed and only  
 Sovereign, the King of kings and Lord of lords, who 16  
 alone possesses immortality, dwelling in unapproach-  
 able light, and whom no man has seen or can see.  
 To Him be eternal honour and power! Amen.

**An Exhorta-  
 tion to the  
 rich** Impress on those who are rich in the 17  
 present age that they must not be haughty  
 nor set their hopes on riches—that un-  
 stable foundation—but on God who pro-  
 vides us richly with all things for our enjoyment.  
 They must be beneficent, rich in noble deeds, open- 18  
 handed and liberal; storing up for themselves that 19  
 which shall be a solid foundation for the future, that  
 they may lay hold of the Life which is Life indeed.

**Conclusion  
 and Blessing** O Timothy, guard the truths entrusted 20  
 to you, shunning irreligious and frivolous  
 talk, and controversy with what is falsely  
 called 'knowledge'; of which some have spoken 21  
 boastfully in connexion with the true faith, and have  
 erred.

Grace be with you all.

## PAUL'S SECOND LETTER TO TIMOTHY

**Greeting** Paul, an Apostle of Christ Jesus, by the 1 1  
will of God, for proclaiming the promise  
of the Life which is in Christ Jesus :

To Timothy my dearly-loved child. May grace, 2  
mercy and peace be granted to you from God the  
Father and Christ Jesus our Lord.

**An Expression of Gratitude** I thank God, whom I serve with a pure 3  
conscience—as my forefathers did—that  
night and day I unceasingly remember  
you in my prayers, being always mindful  
of your tears, and longing to see you that I may 4  
be filled with joy. For I recall the sincere faith 5  
which is in your heart—a faith which dwelt first in  
your grandmother Lois and then in your mother  
Eunice, and, I am fully convinced, now dwells in  
you also.

**An Exhortation to fresh Zeal** For this reason let me remind you to 6  
rekindle God's gift which is yours through  
the laying on of my hands. For the Spirit 7  
which God has given us is not a spirit of  
cowardice, but one of power and of love and of  
sound judgement.

**An Exhortation to Courage and Fortitude** Do not be ashamed then to bear witness 8  
for our Lord and for me His prisoner ;  
but rather share suffering with me in the  
service of the Good News, strengthened  
by the power of God. For He saved us and called 9  
us with a holy call, not in accordance with our  
deserts, but in accordance with His own purpose  
and the free grace which He bestowed on us in  
Christ Jesus before the commencement of the Ages,  
but which has now been plainly revealed through 10  
the Appearing of our Saviour, Christ Jesus. He has

put an end to death and has brought Life and Immortality to light through the Good News, of 11 which I have been appointed a preacher, Apostle and teacher, to the Gentiles. That indeed is the 12 reason why I suffer as I do. But I am not ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day.

**Christian Truth to be zealously guarded** Provide yourself with an outline of the 13 sound teaching which you have heard from my lips, and be true to the faith and love which are in Christ Jesus. That 14 precious treasure which is in your charge, guard through the Holy Spirit who has His home in our hearts.

**Phygelus, Hermogenes, Onesiphorus** Of this you are aware, that all the 15 Christians in Roman Asia have deserted me: and among them Phygelus and Hermogenes. May the Lord show mercy 16 to the household of Onesiphorus; for many a time he cheered me and he was not ashamed of my chain. Nay, when he was here in Rome, he took great 17 pains to inquire where I was living, and at last he found me. (The Lord grant that he may obtain 18 mercy at His hands on that day!) And you yourself well know all the services which he rendered me in Ephesus.

**Timothy urged to be diligent in Teaching** You then, my child, must be strong in 1 **2** the grace that is in Christ Jesus. All that 2 you have been taught by me in the hearing of many witnesses, you must hand on to trusty men who shall themselves, in turn, be competent to instruct others also.

**Exhortation to Patience and Concentration of Purpose** As a good soldier of Christ Jesus accept 3 your share of suffering. Every one who 4 serves as a soldier keeps himself from becoming entangled in the world's business —so that he may satisfy the officer who (enlisted him. And if any one takes part in an 5 athletic contest, he gets no prize unless he obeys the

rules. The harvestman who labours in the field must 6  
be the first to get a share of the crop. Mark well 7  
what I am saying: the Lord will give you discern-  
ment in everything.

**The Encour-  
agement  
afforded by  
Christ's Re-  
surrection** Never forget that Jesus Christ has risen 8  
from among the dead and is a descendant  
of David, as is declared in the Good News  
which I preach. For preaching the Good 9  
News I suffer, and am even put in chains,  
as if I were a criminal: yet the word of God is not  
imprisoned. For this reason I endure all things for 10  
the sake of God's own people; so that they also  
may obtain salvation—even the salvation which is  
in Christ Jesus—and with it eternal glory.

**The Cross  
and the  
Crown are  
inseparably  
connected** Faithful is the saying: 11  
“If we died with Him, we shall also  
live with Him;  
“If we patiently endure pain, we shall 12  
also share His Kingship;  
“If we disown Him, He will also disown us;  
“And even if *our* faith fails, He remains true—He 13  
cannot prove false to Himself.”

**Disputes  
about Words  
are to be  
avoided** Bring all this to men's remembrances, 14  
solemnly charging them in the presence  
of God not to waste time in wrangling  
about mere words, a course which is  
altogether unprofitable and tends only to the ruin of  
the hearers.

**Hymenaeus  
and Philetus** Earnestly seek to commend yourself to 15  
God as a servant who, because of his  
straightforward dealing with the word of  
truth, has no reason to feel any shame. But from 16  
irreligious and frivolous talk hold aloof, for those  
who indulge in it will proceed from bad to worse  
in impiety, and their teaching will spread like a 17  
running sore. Hymenaeus and Philetus are men of  
that stamp. In the matter of the truth they have 18  
gone astray, saying that the Resurrection is already  
past, and so they are overthrowing the faith of  
some.

God's  
Church  
remains  
unshaken

Yet God's solid foundation stands un- 19  
moved, bearing this inscription,  
"THE LORD KNOWS THOSE WHO REALLY  
BELONG TO HIM" (Num. xvi. 5).

And this also,

"LET EVERY ONE WHO NAMES THE NAME OF THE  
LORD RENOUNCE ALL WICKEDNESS" (Isa. xxvi. 13).

Two Sorts of  
Christians

Now in a great house there are not 20  
only articles of gold and silver, but also  
others of wood and of earthenware ; and  
some are for specially honourable, and others for  
common use. If therefore a man keeps himself clear 21  
of these latter, he himself will be for specially  
honourable use, consecrated, fit for the Master's  
service, and fully equipped for every good work.

Timothy  
to be  
scrupulously  
careful as  
to his own  
Conduct

Keep a strong curb, however, on your 22  
youthful cravings ; and strive for integrity,  
good faith, love, peace, in company with  
all who pray to the Lord with pure hearts.  
But avoid foolish discussions with ignorant 23  
men, knowing—as you do—that these lead  
to quarrels ; and a bondservant of the Lord must 24  
not quarrel, but must be inoffensive towards all men,  
a skilful teacher, and patient under wrongs. He 25  
must speak in a gentle tone when correcting the  
errors of opponents, in the hope that God will at  
last give them repentance, for them to come to a  
full knowledge of the truth and recover sober- 26  
mindedness and freedom from the Devil's snare,  
though they are now entrapped by him to do his  
will.

Grievous  
Times were  
coming

But of this be assured : in the last days 1 3  
grievous times will set in. For men will 2  
be lovers of self, lovers of money, boastful,  
haughty, profane. They will be dis-  
obedient to parents, thankless, irreligious, destitute of 3  
natural affection, unforgiving, slanderers. They will  
have no self-control, but will be brutal, opposed to  
goodness, treacherous, headstrong, self-important. 4  
They will love pleasure instead of loving God, and 5

will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort.

**False Teachers who would meet with some Success** Among them are included the men who 6 make their way into private houses and carry off weak women as their prisoners—women who, weighed down by the burden of their sins, are led by ever-changing caprice, and are always learning 7 something new, and yet are never able to arrive at real knowledge of the truth.

**Their Hostility to the Truth** And just as Jannes and Jambres with- 8 stood Moses, so also these false teachers withstand the truth—being, as they are, men of debased intellects, and of no real worth so far as faith is concerned. But they will 9 have no further success; for their folly will be as clearly manifest to all men, as that of the opponents of Moses came to be. But you have 10 intimately known my teaching, life, aims, faith, patience, love, resignation, and the 11 persecutions and sufferings which I have endured; the things which happened to me in Antioch, Iconium and Lystra. You know the persecutions I endured, and how the Lord delivered me out of them all. And indeed every one who is 12 determined to live a godly life as a follower of Christ Jesus will be persecuted. But bad men and impostors 13 will go on from bad to worse, misleading and being misled.

**Timothy urged to be faithful to the Lessons of his Childhood** But you must cling to the things which 14 you have learnt and have been taught to believe, knowing who your teachers were, and that from infancy you have known 15 the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture inspired by 16 God is useful both for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be 17

complete and may be perfectly equipped for every good work.

**An Appeal for Zeal and Self-Restraint** I solemnly implore you, in the presence 1 **4**  
of God and of Christ Jesus who is about  
to judge the living and the dead, and by  
His Appearing and His Kingship: pro- 2  
claim God's message, be zealous in season and out  
of season; convince, rebuke, encourage, with the  
utmost patience as a teacher. For a time is coming 3  
when they will not tolerate wholesome instruction,  
but, wanting to have their ears tickled, they will  
find a multitude of teachers to satisfy their own  
fancies; and will turn away from listening to the 4  
truth and will turn aside to fables.

But as for you, you must exercise habitual self- 5  
control, and not live a self-indulgent life, but do  
the duty of an evangelist and fully discharge the  
obligations of your office.

**Paul's own Work was now at an End** I for my part am like a drink-offering 6  
which is already being poured out; and  
the time for my departure is now close at  
hand. I have gone through the glorious 7  
contest; I have run the race; I have guarded the  
faith. From this time onward there is reserved for 8  
me the crown of righteousness which the Lord, the  
righteous Judge, will award to me on that day, and  
not only to me, but also to all who love the thought  
of His Appearing.

**The lonely Apostle longs to see Timothy** Make an effort to come to me speedily. 9  
For Demas has deserted me—loving, as 10  
he does, the present age—and has gone  
to Thessalonica; Crescens has gone to  
Galatia, and Titus to Dalmatia. Luke is the only  
friend I now have with me. Call for Mark on your 11  
way and bring him with you, for he is a great help  
to me in my ministry. Tychicus I have sent to 12  
Ephesus.

When you come, bring with you the cloak which 13  
I left behind at Troas at the house of Carpus, and the  
books, but especially the parchments.



**Alexander the Metal Worker** Alexander the metal-worker showed 14  
bitter hostility towards me: the Lord will 15  
requite him according to his doings. You  
also should beware of him; for he has  
violently opposed our preaching.

**Paul's first Trial before Nero** At my first defence I had no one at my 16  
side, but all deserted me. May it not be 17  
laid to their charge. The Lord, however,  
stood by me and filled me with inward  
strength, that through me the Message might be  
fully proclaimed and that all the Gentiles might hear  
it; and I was rescued from the lion's jaws. The 18  
Lord will deliver me from every cruel attack and  
will keep me safe in preparation for His heavenly  
Kingdom. To Him be the glory until the Ages of  
the Ages! Amen.

**Farewell Greetings** Greet Prisca and Aquila, and the house- 19  
hold of Onesiphorus. Erastus stayed in 20  
Corinth: Trophimus I left behind me at  
Miletus, ill. Make an effort to come before winter. 21  
Eubulus greets you, and so do Pudens, Linus,  
Claudia, and all the brethren.

The Lord be with your spirit. Grace be with 22  
you all.

## PAUL'S LETTER TO TITUS

**Greeting** Paul, a bondservant of God and an **1**  
Apostle of Jesus Christ for building up  
the faith of God's own people and spreading a full  
knowledge of the truths of religion, in hope of the **2**  
Life of the Ages which God, who is never false  
to His word, promised before the commencement  
of the Ages. And at the appointed time He clearly **3**  
made known His Message in the preaching with  
which I was entrusted by the command of God our  
Saviour:

To Titus my own true child in our common faith. **4**  
May grace and peace be granted to you from God  
the Father, and Christ Jesus our Saviour.

**The Qualifications of a Christian Minister** I have left you behind in Crete in order **5**  
that you may set right the things which  
still require attention, and appoint Elders  
in every town, as I directed you to do;  
wherever there is a man of blameless life, true to **6**  
his one wife, having children who are themselves  
believers and are free from every reproach of  
profligacy or of stubborn self-will. For, as God's **7**  
steward, a minister must be of blameless life, not  
over-fond of having his own way, not a man of a  
passionate temper nor a hard drinker, not given to  
blows nor greedy of gain, but hospitable to strangers, **8**  
a lover of goodness, sober-minded, upright, saintly,  
self-controlled; holding fast to the faithful Message **9**  
which he has received, so that he may be well  
qualified both to encourage others with sound  
teaching and to reply successfully to opponents.

**The Troublers of the Church at Crete** For there are many that spurn authority **10**  
—idle, talkative and deceitful persons,  
who, for the most part, are adherents of  
the Circumcision. You must stop the **11**

mouths of such men, for they overthrow the faith of whole families, teaching what they ought not, just for the sake of making money. One of their own number—a Prophet who is a countryman of theirs—has said,

“Cretans are always liars, dangerous animals, idle gluttons.”

**These False Teachers to be denounced** This testimony is true. Therefore sternly denounce them, that they may be robust in their faith, and not give attention to Jewish legends and the maxims of men who turn their backs on the truth. To the pure everything is pure; but to the polluted and unbelieving nothing is pure, but on the contrary their very minds and consciences are polluted. They profess to know God; but in their actions they disown Him, and are detestable and disobedient men, and for any good work are utterly useless.

**Duties of the aged** But as for you, you must speak in a manner that befits wholesome teaching. Exhort aged men to be temperate, grave, sober-minded, robust in their faith, their love and their patience. In the same way exhort aged women to let their conduct be such as becomes consecrated persons. They must not be slanderers nor enslaved to wine-drinking. They must be teachers of what is right. They should school the young women to be affectionate to their husbands and to their children, to be sober-minded, pure in their lives, industrious in their homes, kind, submissive to their husbands, so that the Christian teaching may not be exposed to reproach.

**Duties of younger Men and of Slaves** In the same way exhort the younger men to be discreet, and above all make your own life a pattern of right conduct, having in your teaching no taint of insincerity, but a serious tone, and healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us. Exhort slaves to be always obedient to

their owners, and to give them satisfaction in everything, not contradicting and not pilfering, but manifesting perfect fidelity and kind feeling, in order to bring honour to the teaching of our Saviour, God, in all things. 10

**The Necessity of a pure and noble Life** For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope—the Appearing in glory of our great God and Saviour Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be specially His own, zealous for doing good works. 11 12 13 14

Thus speak, exhort, reprove, with all impressiveness. Let no one make light of your authority. 15

**Submission to Rulers** Remind people that they must submit to the rulers who are in authority over them; that they must obey the magistrates, be prepared for every right action, not speak evil of any one, nor be contentious, but yield unselfishly to others and constantly manifest a forgiving spirit towards all men. 1 3 2

**An Appeal to sublime religious Experiences** For there was a time when we also were deficient in understanding, obstinate, deluded, the slaves of various cravings and pleasures, spending our lives in malice and envy, hateful ourselves and hating one another. But when the goodness of God our Saviour, and His love to man, dawned upon us, not in consequence of things which we, as righteous men, had done, but as the result of His own mercy He saved us by means of the bath of regeneration and the renewal of our natures by the Holy Spirit, which He poured out on us richly through Jesus Christ our Saviour; in order that having been declared righteous through His grace we might become heirs to the Life of the Ages in fulfilment of our hopes. 3 4 5 6 7

**A Demand  
for noble  
Living** This is a faithful saying, and on these 8  
various points I would have you insist  
strenuously, in order that those who have  
their faith fixed on God may be careful to  
set an example of good actions. For these are not  
only good in themselves, but are also useful to  
mankind.

**Useless  
Discussions** But hold yourself aloof from foolish controversies 9  
and pedigrees and discussions and wrang-  
ling about the Law, for they are useless  
and vain.

**Unteachable  
Offenders** After a first and second admonition, 10  
have nothing further to do with any one  
who will not be taught; for, as you know, 11  
a man of that description has turned aside from the  
right path and is a sinner self-condemned.

**Personal  
Requests** After I have sent Artemas or Tychicus 12  
to you, lose no time in joining me at  
Nicompolis; for I have decided to pass the  
winter there. Help Zenas the lawyer forward on his 13  
journey with special care, and Apollos, so that they  
may have all they require. And let our people too 14  
learn to set a good example in following honest  
occupations for the supply of their necessities, so that  
they may not live useless lives.

**Farewell  
Greetings** Every one here sends you greeting. 15  
Greet the believers who hold us dear.  
May grace be with you all.

## PAUL'S LETTER TO PHILEMON

**Greeting** Paul, a prisoner for Jesus Christ, and 1  
Timothy our brother:

To Philemon our dearly-loved fellow labourer— 2  
and to our sister Apphia and our comrade Archippus  
—as well as to the Church in your house. May grace 3  
be granted to you all, and peace, from God our Father  
and the Lord Jesus Christ.

**Thanks-  
giving** I give continual thanks to my God 4  
while making mention of you, my brother,  
in my prayers, because I hear of your love 5  
and of the faith which you have towards the Lord  
Jesus and which you manifest towards all God's  
people; praying as I do, that their participation in 6  
your faith may result in others fully recognizing all  
the right affection that is in us toward Christ. For 7  
I have found great joy and comfort in your love,  
because the hearts of God's people have been, and  
are, refreshed through you, my brother.

**Onesimus** Therefore, though I might with Christ's 8  
authority speak very freely and order you  
to do what is fitting, it is for love's sake that—instead 9  
of that—although I am none other than Paul the aged,  
and am now also a prisoner for Christ Jesus, I entreat 10  
you on behalf of my own child whose father I have  
become while in my chains—I mean, Onesimus.  
Formerly he was useless to you, but now—true 11  
to his name—he is of great use to you and to me.

I am sending him back to you, though in so doing 12  
I send part of myself. It was my wish to keep him 13  
at my side for him to attend to my wants, as your  
representative, during my imprisonment for the Good  
News. Only I wished to do nothing without your 14  
consent, so that this kind action of yours might not  
be done under pressure, but might be a voluntary one.

For perhaps it was for this reason he was parted 15  
from you for a time, that you might receive him  
back wholly and for ever yours; no longer as a slave,  
but as something better than a slave—a brother 16  
peculiarly dear to me, and even dearer to you, both  
as a servant and as a fellow Christian. If therefore 17  
you regard me as a comrade, receive him as if he  
were I myself.

And if he was ever dishonest or is in your debt, 18  
debit me with the amount. I Paul write this with 19  
my own hand—I will pay you in full. (I say nothing  
of the fact that you owe me even your own self).  
Yes, brother, do me this favour for the Lord's sake. 20  
Refresh my heart in Christ.

I write to you in the full confidence that you will 21  
meet my wishes, for I know you will do even more  
than I say. And at the same time provide accommo- 22  
dation for me; for I hope that through your prayers  
I shall be permitted to come to you.

**Farewell** Greetings to you, my brother, from 23  
Epaphras my fellow prisoner for the sake  
of Christ Jesus; and from Mark, Aristarchus, Demas, 24  
and Luke, my fellow workers.

May the grace of our Lord Jesus Christ be with 25  
the spirit of every one of you.

# THE LETTER TO THE HEBREWS

## *Introduction. Christ's Superiority to Prophets and Angels*

God has spoken to Man in and through Christ      God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the Universe, and through whom He made the Ages. He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high, having become as far superior to the angels as the Name He possesses by inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants of God      For to which of the angels did God ever say,  
"MY SON ART THOU ;  
I HAVE THIS DAY BECOME THY FATHER" (Ps. ii. 7) ;

and again,

"I WILL BE A FATHER TO HIM,  
AND HE SHALL BE MY SON" (2 Sam. vii. 14) ?

But speaking of the time when He once more brings His Firstborn into the world, He says,

"AND LET ALL GOD'S ANGELS WORSHIP HIM"

(Deut. xxxii. 43, LXX. ; Ps. xcvi. 7, LXX.).

Moreover of the angels He says,

"HE CHANGES HIS ANGELS INTO WINDS,  
AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE" (Ps. civ. 4).

But of His Son, He says,

"THY THRONE, O GOD, IS FOR EVER AND FOR EVER,



AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE  
OF ABSOLUTE JUSTICE.

THOU HAST LOVED RIGHTEOUSNESS AND HATED 9  
LAWLESSNESS ;

THEREFORE GOD, THY GOD, HAS ANOINTED THEE  
WITH THE OIL OF GLADNESS BEYOND THY COM-  
PANIONS" (Ps. xlv. 6, 7).

It is also of His Son that God says, 10

"THOU, O LORD, IN THE BEGINNING DIDST LAY  
THE FOUNDATIONS OF THE EARTH,  
AND THE HEAVENS ARE THE WORK OF THY  
HANDS.

THE HEAVENS WILL PERISH, BUT THOU RE- 11  
MAINEST ;

AND THEY WILL ALL GROW OLD LIKE A GARMENT,  
AND, AS THOUGH THEY WERE A MANTLE, THOU 12  
WILT ROLL THEM UP ;

YES, LIKE A GARMENT, AND THEY WILL UNDERGO  
CHANGE.

BUT THOU ART THE SAME,  
AND THY YEARS WILL NEVER COME TO AN END" 13  
(Ps. cii. 25-27).

To which of the angels has He ever said, 13

"SIT AT MY RIGHT HAND

TILL I MAKE THY FOES A FOOTSTOOL FOR THY  
FEET" (Ps. cx. 1) ?

Are not all angels spirits that serve Him—whom 14  
He sends out to render service for the benefit of those  
who, before long, will inherit salvation ?

For this reason we ought to pay the 1 2  
The Peril of Disobedience to the Saviour's Message more earnest heed to the things which we  
have heard, for fear we should drift away  
from them. For if the message delivered 2  
through angels proved to be true, and  
every transgression and act of disobedience met with  
just retribution, how shall we escape if we are 3  
indifferent to a salvation as great as that now offered  
to us ? This, after having first of all been announced  
by the Lord Himself, had its truth made sure to us  
by those who heard Him, while God corroborated 4

their testimony by signs and marvels and various miracles, and by gifts of the Holy Spirit distributed in accordance with His own will.

Jesus,  
because of  
His Death,  
is now  
crowned  
with Glory

It is not to angels that God has assigned 5  
the sovereignty of that coming world, of  
which we speak. But, as we know, a 6  
writer has solemnly said,

“HOW POOR A CREATURE IS MAN, AND  
YET THOU DOST REMEMBER HIM,  
AND A SON OF MAN, AND YET THOU DOST COME  
TO HIM !

THOU HAST MADE HIM ONLY A LITTLE INFERIOR 7  
TO THE ANGELS ;

WITH GLORY AND HONOUR THOU HAST CROWNED  
HIM,

AND HAST SET HIM TO GOVERN THE WORKS OF  
THY HANDS.

THOU HAST PUT EVERYTHING IN SUBJECTION 8  
UNDER HIS FEET” (Ps. viii. 4-6).

For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him. But Jesus— 9  
who was made a little inferior to the angels in order that through God's grace He might taste death for every human being—we already see wearing a crown of glory and honour because of His having suffered death.

Man's divine  
Brother  
made  
perfect  
through  
Suffering

For it was fitting that He for whom, 10  
and through whom, all thing exist, after  
He had brought many sons to glory,  
should perfect by suffering the Prince  
Leader who had saved them. For both 11

He who sanctifies and those whom He is  
sanctifying have all one Father ; and for this reason  
He is not ashamed to speak of them as His brothers ;  
as when He says :

“I WILL PROCLAIM THY NAME TO MY BROTHERS ;  
IN THE MIDST OF THE CONGREGATION I WILL  
HYMN THY PRAISES” (Ps. xxii. 22) ;  
and again,

"AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES  
IN GOD" (Ps. xviii. 2 ; Isa. xii. 2) ;

and again,

"HERE AM I, AND HERE ARE THE CHILDREN GOD  
HAS GIVEN ME" (Isa. viii. 18).

**Our High Priest Himself suffered and died** Since then the children referred to are 14  
all alike sharers in perishable human nature, He Himself also, in the same way, took on Him a share of it, in order that through death He might render powerless him who had authority over death, that is, the Devil, and might 15  
set at liberty all those who through fear of death had been subject to lifelong slavery. For assuredly it is 16  
not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham. And for this purpose it was necessary that in all 17  
respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inas- 18  
much as He has Himself felt the pain of temptation and trial, He is also able instantly to help those who are tempted and tried.

**Christ's Superiority to Moses** Therefore, holy brethren, sharers with 1 3  
others in a heavenly invitation, fix your thoughts on Jesus, the Apostle and High Priest whose followers we profess to be.

How faithful He was to Him who appointed Him, 2  
just as Moses also was faithful in all God's house !  
For Jesus has been counted worthy of greater glory 3  
than Moses, in so far as he who has built a house has higher honour than the house itself. For every house has had a builder, and the builder of all things is God. 4

**Moses was only a faithful Servant** Moreover, Moses was faithful in all 5  
God's house as a servant in delivering the message given him to speak ; but 6

Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the End the boldness and the hope which we boast of as ours.

**A Warning** For this reason—as the Holy Spirit 7  
**against** warns us,  
**Unbelief and** “TO-DAY, IF YOU HEAR HIS VOICE,  
**Disobedience** DO NOT HARDEN YOUR HEARTS AS 8  
 YOUR FOREFATHERS DID IN THE TIME OF THE  
 PROVOCATION,  
 ON THE DAY OF THE TEMPTATION IN THE  
 DESERT,  
 WHERE YOUR FOREFATHERS SO SORELY TRIED 9  
 MY PATIENCE AND SAW ALL THAT I DID  
 DURING FORTY YEARS. THEREFORE I WAS 10  
 GREATLY GRIEVED WITH THAT GENERATION,  
 AND I SAID, ‘THEY ARE EVER GOING ASTRAY IN  
 HEART,  
 AND HAVE NOT LEARNT TO KNOW MY PATHS.’  
 AS I SWORE IN MY ANGER, 11  
 THEY SHALL NOT BE ADMITTED TO MY REST”  
 (Ps. xcv. 7–11)—

see to it, brethren, that there is never in any one 12  
 of you—as perhaps there may be—a sinful and un-  
 believing heart, manifesting itself in revolt from the  
 ever-living God.

**The** On the contrary encourage one another, 13  
**Necessity of** day after day, so long as To-day lasts, so  
**Fidelity to** that not one of you may be hardened  
**the very End** through the deceitful character of sin.  
 For we have, all alike, become sharers with Christ, 14  
 if we really hold our first confidence firm to the  
 End; seeing that the warning still comes to us. 15  
 “TO-DAY, IF YOU HEAR HIS VOICE,  
 DO NOT HARDEN YOUR HEARTS AS YOUR FORE-  
 FATHERS DID IN THE TIME OF THE PROVO-  
 CATION” (Ps. xcv. 7).

**A Lesson** For who were they that heard, and yet 16  
**from Jewish** provoked God? Was it not the whole of  
**History** the people who had come out of Egypt  
 under the leadership of Moses? And 17  
 with whom was God so greatly grieved for forty  
 years? Was it not with those who had sinned, and  
 whose dead bodies fell in the Desert? And to whom 18

did He swear that they should not be admitted to His rest, if it was not to those who were disobedient? And so we see that it was owing to lack of faith 19 that they could not be admitted.

We enter the heavenly Canaan through Faith  
Therefore let us be on our guard lest 1 4 perhaps, while He still leaves us a promise of being admitted to His rest, some one of you should be found to have fallen short of it. For Good News has been 2 brought to us as truly as to them; but the message they heard failed to benefit them, because they were not one in faith with those who gave heed to it. We who have believed are soon to be admitted to 3 the true rest; as He has said,

“AS I SWORE IN MY ANGER,  
THEY SHALL NOT BE ADMITTED TO MY REST”

(Ps. xcv. 11),

although God's works had been going on ever since the creation of the world. For, as we know, when 4 speaking of the seventh day He has used the words, “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS” (Gen. ii. 2); and He has also declared, 5 “THEY SHALL NOT BE ADMITTED TO MY REST”

(Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise  
Since, then, it is still true that some will 6 be admitted to that rest, and that because of disobedience those who formerly had Good News proclaimed to them were not admitted, He again definitely mentions a 7 certain day, “To-day,” saying long afterwards, by David's lips, in the words already quoted,

“TO-DAY, IF YOU HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS” (Ps. xcv. 7).

For if Joshua had given them the true rest, we 8 should not afterwards hear God speaking of another still future day. It follows that there still remains 9 a sabbath rest for the people of God. For He who 10 has been admitted to His rest, has rested from His works as God did from His.

**An Appeal  
to the  
Warnings  
contained  
in God's  
Message**

Let it then be our earnest endeavour to 11  
be admitted to that rest, so that no one  
may perish through following the same 12  
example of unbelief. For God's Message  
is full of life and power, and is keener  
than the sharpest two-edged sword. It  
pierces even to the severance of soul from spirit, and  
penetrates between the joints and the marrow, and it  
can discern the secret thoughts and purposes of the  
heart. And no created thing is able to escape its scrutiny; 13  
but everything lies bare and completely exposed before  
the eyes of Him with whom we have to do.

**The keen  
Sympathy  
of our great  
High Priest**

Inasmuch, then, as we have in Jesus, 14  
the Son of God, a great High Priest who  
has passed into Heaven itself, let us hold  
firmly to our profession of faith. For we 15  
have not a High Priest who is unable to feel for us  
in our weaknesses, but one who was tempted in  
every respect just as we are tempted, and yet  
did not sin. Therefore let us come boldly to the 16  
throne of grace, that we may receive mercy and  
find grace to help us in our times of need.

**High Priests  
must them-  
selves be  
human**

For every High Priest is chosen from 1  
among men, and is appointed to act on  
behalf of men in matters relating to God,  
in order to offer both gifts and sin-  
offerings, and must be one who is able to bear 2  
patiently with the ignorant and erring, because he  
himself also is beset with infirmity. And for this 3  
reason he is required to offer sin-offerings not only  
for the people but also for himself.

**High  
Priests are  
appointed  
by God**

And no one takes this honourable 4  
office upon himself, but only accepts it  
when called to it by God, as Aaron was.  
So Christ also did not claim for Himself 5  
the honour of being made High Priest, but was  
appointed to it by Him who said to Him,

"MY SON ART THOU :

I HAVE TO-DAY BECOME THY FATHER" (Ps. ii. 7);  
as also in another passage He says,

“THOU ART A PRIEST FOR EVER,  
 BELONGING TO THE ORDER OF MELCHIZEDEK”  
 (Ps. cx. 4).

**The Prayers and Tears of the Man Jesus** For Jesus during His earthly life offered 7  
 up prayers and entreaties, crying aloud  
 and weeping as He pleaded with Him  
 who was able to bring Him in safety out  
 of death, and He was delivered from the terror from  
 which He shrank. Although He was God's Son, yet 8  
 He learned obedience from the sufferings which  
 He endured; and so, having been made perfect, He 9  
 became to all who obey Him the source and giver of  
 eternal salvation. For God Himself addresses Him 10  
 as a High Priest for ever, belonging to the order  
 of Melchizedek.

**These Hebrew Christians had gone backward** Concerning Him we have much to say, 11  
 and much that it would be difficult to  
 make clear to you, since you have become  
 so dull of apprehension. For although, 12  
 considering the long time you have been  
 believers, you ought now to be teachers of others,  
 you really need some one to teach you over again  
 the very rudiments of the truths of God, and you  
 have come to require milk instead of solid food. By 13  
 people who live on milk I mean those who are  
 imperfectly acquainted with the teaching concerning  
 righteousness. Such persons are mere babes. But 14  
 solid food is for adults—that is, for those who  
 through constant practice have their spiritual  
 faculties carefully trained to distinguish good from  
 evil.

**An Appeal for manly Progress** Therefore leaving elementary instruction 1 6  
 about the Christ, let us advance to mature  
 manhood and not be continually re-laying  
 a foundation of repentance from lifeless  
 works and of faith in God, or of teaching about 2  
 ceremonial washings, the laying on of hands, the  
 resurrection of the dead, and the last judgement.  
 And advance we will, if God permits us to 3  
 do so.

**A solemn  
Warning**

For it is impossible, in the case of those 4  
who have once for all been enlightened,  
and have tasted the sweetness of the  
heavenly gift, and have been made partakers of  
the Holy Spirit, and have realized how good the 5  
word of God is and how mighty are the powers of  
the coming Age, and then fell away—it is impossible, 6  
I say, to keep bringing them back to a new re-  
pentance, for, to their own undoing, they are  
repeatedly crucifying the Son of God afresh and  
exposing Him to open shame. For land which has 7  
drunk in the rain that often falls upon it, and brings  
forth vegetation useful to those for whose sakes,  
indeed, it is tilled, has a share in God's blessing.  
But if it only yields a mass of thorns and briers, it is 8  
considered worthless, and is in danger of being  
cursed, and in the end will be destroyed by fire.

**A confident  
Expectation  
of better  
Things**

But we, even while we speak in this 9  
tone, have a happier conviction concern-  
ing you, my dearly-loved friends—a con-  
viction of things which point towards  
salvation. For God is not unjust so that He is 10  
unmindful of your labour and of the love which you  
have manifested towards Himself in having rendered  
services to His people and in still rendering them.  
But we long for each of you to continue to manifest 11  
the same earnestness, with a view to your enjoying  
fulness of hope to the very End; so that you may not 12  
become half-hearted, but be imitators of those who  
through faith and patient endurance are now heirs  
to the promises.

**God's  
Promises  
inspire  
infinite Hope**

For when God gave the promise to 13  
Abraham, since He had no one greater  
to swear by, He swore by Himself, saying, 14  
“ASSUREDLY I WILL BLESS YOU AND  
BLESS YOU,

I WILL INCREASE YOU AND INCREASE YOU ”

(Gen. xxii. 16, 17).

And so, as the result of patient waiting, our fore- 15  
father obtained what God had promised. For men 16



swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute. In the same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope set before us. That hope we have as an anchor of the soul—an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as a forerunner on our behalf, having become, like Melchizedek, a High Priest for ever.

**Jesus a High Priest like Melchizedek** For this man, Melchizedek, King of Salem and priest of the Most High God—he who, when Abraham was returning after defeating the kings, met him and pronounced a blessing on him—to whom also Abraham presented a tenth part of all—being first, as his name signifies, King of righteousness, and secondly King of Salem, that is, King of peace: with no father or mother, and no record of ancestry: having neither beginning of days nor end of life, but made a type of the Son of God—this man Melchizedek remains a priest for ever.

**Melchizedek's Greatness. His Superiority to Abraham** Now think how great this priest-king must have been to whom Abraham the patriarch gave a tenth part of the best of the spoil. And those of the descendants of Levi who receive the priesthood are authorized by the Law to take tithes from the people, that is, from their brethren, though these have sprung from Abraham. But, in this instance, one who does not trace his origin from them takes tithes from Abraham, and pronounces a blessing on him to whom the promises belong. And beyond all dispute it is always the inferior who is blessed by the superior.

Moreover here frail mortal men receive 8  
 Levi, as it were, paid him Tithes tithes: there one receives them about 9  
 whom there is evidence that he is alive.

And Levi too—if I may so speak—pays 9  
 tithes through Abraham: for Levi was yet in the loins 10  
 of his forefather when Melchizedek met Abraham.

The Imperfection of the Jewish Priesthood Now if the crowning blessing was 11  
 attainable by means of the Levitical priest-  
 hood—for as resting on this foundation  
 the people received the Law, to which

they are still subject—what further need was there for  
 a Priest of a different kind to be raised up belonging  
 to the order of Melchizedek instead of being said to  
 belong to the order of Aaron? For when the priesthood 12  
 changes, a change of Law also of necessity takes place.

Jesus did not belong to the Tribe of Levi He, however, to whom that prophecy 13  
 refers is associated with a different tribe,  
 not one member of which has anything  
 to do with the altar. For it is undeniable 14

that our Lord sprang from Judah, a tribe of which  
 Moses said nothing in connexion with priests. And 15  
 this is still more abundantly clear when we read that  
 it is as belonging to the order of Melchizedek that  
 a priest of a different kind is to arise, and hold His 16  
 office not in obedience to any temporary Law, but  
 by virtue of an indestructible Life. For the words 17  
 are in evidence,

“THOU ART A PRIEST FOR EVER, BELONGING TO  
 THE ORDER OF MELCHIZEDEK” (Ps. cx. 4).

The Jewish Priesthood superseded On the one hand we have here the 18  
 abrogation of an earlier code because it  
 was weak and ineffective—for the Law 19  
 brought no perfect blessing—but on the  
 other hand we have the bringing in of a new and  
 better hope by means of which we draw near to God.

Christ's Priesthood has been made sure to Him by God And since it was not without an oath 20  
 being taken—for these men hold office  
 without any oath having been taken, but 21  
 He holds it attested by an oath from Him  
 who said to Him, “THE LORD HAS SWORN

AND WILL NOT RECALL HIS WORDS, THOU ART A PRIEST FOR EVER" (Ps. cx. 4)—so much the more 22 also is the Covenant of which Jesus has become the guarantor, a better covenant.

Christ the one Priest who never dies And they have been appointed priests 23 many in number, because death prevents their continuance in office: but He, be- 24 cause He continues for ever, has a priesthood which does not pass to any successor. Hence too He is able to save to the uttermost those 25 who come to God through Him, seeing that He ever lives to plead for them.

The sinless and perfect Son of God Moreover we needed just such a High 26 Priest as this—holy, guileless, undefiled, far removed from sinful men and exalted above the heavens; who, unlike other 27 High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself. For the Law constitutes men High Priests 28 —men with all their infirmity—but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.

### *Christ's High Priesthood and the new Covenant*

A heavenly, not an earthly Priesthood Now in connexion with what we have 1 8 been saying the chief point is that we have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens, and ministers in the 2 Holy place and in the true tabernacle which not man, but the Lord pitched.

The Mosaic System a dim Shadow of spiritual Realities Every High Priest, however, is ap- 3 pointed to offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some offering to present. If 4 then He were still on earth, He would not

be a Priest at all, since here there are already those who present the offerings in obedience to the Law, and serve a copy and type of the heavenly things, 5 just as Moses was divinely instructed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN" (Exod. xxv. 40). But, as a matter of fact, the ministry which 6 Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

A new and  
spiritual  
Covenant  
was  
promised

For if that first Covenant had been free 7 from imperfection, there would have been no attempt to introduce another. For, 8 being dissatisfied with His people, God says,

"'THERE ARE DAYS COMING,' SAYS THE LORD,  
'WHEN I WILL ESTABLISH WITH THE HOUSE OF  
ISRAEL AND WITH THE HOUSE OF JUDAH A  
NEW COVENANT—

A COVENANT UNLIKE THE ONE WHICH I MADE 9  
WITH THEIR FOREFATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND  
TO LEAD THEM OUT FROM THE LAND OF  
EGYPT;

FOR THEY WOULD NOT REMAIN FAITHFUL TO  
THAT.'

'SO I TURNED FROM THEM,' SAYS THE LORD.

'BUT THIS IS THE COVENANT THAT I WILL 10  
COVENANT WITH THE HOUSE OF ISRAEL

AFTER THOSE DAYS,' SAYS THE LORD:

'I WILL PUT MY LAWS INTO THEIR MINDS

AND WILL WRITE THEM UPON THEIR HEARTS.

AND I WILL INDEED BE THEIR GOD

AND THEY SHALL BE MY PEOPLE.

AND THERE SHALL BE NO NEED FOR THEM TO 11

TEACH EACH ONE HIS FELLOW CITIZEN

AND EACH ONE HIS BROTHER, SAYING, KNOW THE  
LORD.

FOR ALL WILL KNOW ME

FROM THE LEAST OF THEM TO THE GREATEST;  
BECAUSE I WILL BE MERCIFUL TO THEIR WRONG- 12  
DOINGS,

AND THEIR SINS I WILL REMEMBER NO LONGER''

(Jer. xxxi. 31-34).

By using the words, "a new Covenant," He has 13  
made the first one obsolete; but whatever is decaying  
and showing signs of old age is not far from dis-  
appearing altogether.

A Descrip-  
tion of the  
earthly  
Sanctuary

Now even the first Covenant had regu- 1 9  
lations for divine worship, and had also its  
sanctuary—a sanctuary belonging to this  
world. For a sacred tent was constructed 2

—the outer one, in which were the lamp and the  
table and the presented loaves; and this is called the  
Holy place. And behind the second veil was a sacred 3  
tent called the Holy of holies. This had a censer of 4  
gold, and the ark of the Covenant lined with gold  
and completely covered with gold, and in it were  
a gold vase which held the manna, and Aaron's  
rod which budded and the tables of the Covenant.  
And above the ark were the Cherubim denoting 5  
God's glorious presence and overshadowing the  
Mercy-seat. But I cannot now speak about all  
these in detail.

The  
innermost  
Sanctuary  
of Heaven  
was not  
yet open

These arrangements having long been 6  
completed, the priests, when conducting  
the divine services, continually enter the  
outer tent. But into the second, the High 7  
Priest goes only on one day of the year,  
and goes alone, taking with him blood,

which he offers on his own behalf and on account  
of the sins which the people have ignorantly com-  
mitted. And the lesson which the Holy Spirit teaches 8  
is this—that the way into the true Holy place is not  
yet open so long as the outer tent still remains in  
existence. And this is a figure—for the time now 9  
present—answering to which both gifts and sacrifices  
are offered, unable though they are to give com-  
plete freedom from sin to him who ministers.

For their efficacy depends only on meats and 10  
drinks and various washings, ceremonies pertaining  
to the body and imposed until a time of reformation.

But Christ appeared as a High Priest of 11  
the blessings that are soon to come by  
means of the greater and more perfect  
Tent of worship, a tent which has not  
been built with hands—that is to say  
does not belong to this material creation

—and once for all entered the Holy place, taking 12  
with Him not the blood of goats and calves, but  
His own blood, and thus procuring eternal redemp-  
tion for us.

The 13  
cleansing  
Power of  
Christ's  
Blood  
For if the blood of goats and bulls 13  
and the ashes of a heifer sprinkling  
those who have contracted defilement  
make them holy so as to bring about  
ceremonial purity, how much more cer- 14

tainly shall the blood of Christ, who strengthened  
by the eternal Spirit offered Himself to God, free  
from blemish, purify your consciences from lifeless  
works for you to serve the ever-living God?

The new 15  
Covenant  
owes its  
Validity  
to Christ's  
Death  
And because of this He is the negotiator 15  
of a new covenant, in order that, since  
a life has been given in atonement for  
the offences committed under the first  
Covenant, those who have been called  
may receive the eternal inheritance which

has been promised to them. For where there is 16  
a legal 'will,' there must also be a death brought  
forward in evidence—the death of him who made it.  
And a will is only of force in the case of a deceased 17  
person, being never of any avail so long as he who  
made it lives.

Sin 18  
requires the  
Surrender  
of some Life  
Accordingly we find that the first Cove- 18  
nant was not inaugurated without blood.  
For when Moses had proclaimed to all 19  
the people every commandment contained  
in the Law, he took the blood of the calves and of the  
goats, and with them water, scarlet wool and hyssop,

and sprinkled both the book itself and all the people, saying, 20

“THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU” (Exod. xxiv. 8).

And in the same way he also sprinkled blood upon 21 the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in 22 obedience to the Law everything is sprinkled with blood, and that apart from the outpouring of blood there is no remission of sins.

Christ's one Sacrifice does away with Sin It was needful therefore that the copies 23 of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices. For not into a Holy place built by 24 men's hands—a mere copy of the reality—did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf. Nor did He enter 25 for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to 26 suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself.

Death is always followed by Judgement And since it is reserved for all mankind 27 once to die, and afterwards to be judged; so the Christ also, having been once offered 28 in sacrifice in order that He might bear the sins of many, will appear a second time, separated from sin, to those who are eagerly expecting Him, to make their salvation complete.

The Mosaic Sacrifices were of small Value For, since the Law exhibits only an 1 10 outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those

who draw near. For then would not the sacrifices 2 :  
 have ceased to be offered, because the consciences of  
 the worshippers—who in that case would now have  
 been cleansed once for all—would no longer be  
 burdened with sins? But in those sacrifices sins 3  
 are recalled to memory year after year. For it is 4  
 impossible for the blood of bulls and goats to take  
 away sins.

It is the  
 Surrender  
 of Man's  
 Will that  
 God wants

That is why, when He comes into the  
 world, He says,

"SACRIFICE AND OFFERING THOU HAST  
 NOT DESIRED,  
 BUT A BODY THOU HAST PREPARED FOR  
 ME.

IN WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS 6  
 THOU HAST TAKEN NO PLEASURE.

THEN I SAID, 'I HAVE COME—IN THE ROLL OF THE 7  
 BOOK IT IS WRITTEN CONCERNING ME—

TO DO THY WILL, O GOD'" (Ps. xl. 6-8).

After saying the words I have just quoted, "SACRI- 8  
 FICES AND OFFERINGS OF WHOLE BURNT-OFFERINGS  
 AND SIN-OFFERINGS THOU HAST NOT DESIRED OR  
 TAKEN PLEASURE IN"—all such being offered in  
 obedience to the Law—He then adds, "I HAVE COME 9  
 TO DO THY WILL." He does away with the first  
 in order to establish the second. It is through that 10  
 divine will that we have been set free from sin,  
 through the offering of Jesus Christ as our sacrifice  
 once for all.

Christ's one  
 Sacrifice is  
 of eternal  
 Efficacy

And while every priest stands minis- 11  
 tering, day after day, and constantly  
 offering the same sacrifices—though such  
 can never rid us of our sins—this Priest, 12  
 on the contrary, after offering for sins a single sacri-  
 fice of perpetual efficacy, took His seat at God's right  
 hand, waiting from that time onward until His 13  
 enemies be put as a footstool under His feet. For 14  
 by a single offering He has for ever completed  
 the blessing for those whom He is setting free  
 from sin.



The new  
Covenant  
is written  
on Men's  
Hearts

And the Holy Spirit also gives us His 15  
testimony; for when He had said,

“‘THIS IS THE COVENANT THAT I WILL 16  
MAKE WITH THEM

AFTER THOSE DAYS,’ SAYS THE LORD :

‘ I WILL PUT MY LAWS UPON THEIR HEARTS  
AND WILL WRITE THEM ON THEIR MINDS ’ ”

(Jer. xxxi. 33, 34);

He adds,

17

“ AND THEIR SINS AND OFFENCES I WILL REMEMBER  
NO LONGER.”

But where these have been forgiven no further 18  
offering for sin is required.

### *Exhortations based on the new Covenant*

The  
Privilege of  
entering  
God's im-  
mediate  
Presence

Since then, brethren, we have free 19

access to the Holy place through the

blood of Jesus, by the new and ever-living 20

way which He opened up for us through

the rending of the veil—that is to say, of

His earthly nature—and since we have a 21

great Priest who has authority over the house of God,

let us draw near with sincerity and unfaltering faith, 22

having had our hearts sprinkled, once for all, from

consciences oppressed with sin, and our bodies

bathed in pure water. Let us hold firmly to an 23

unflinching avowal of our hope, for He is faithful

who gave us the promises. And let us bestow thought 24

on one another with a view to arousing one another

to brotherly love and right conduct; not neglecting 25

—as some habitually do—to meet together, but

encouraging one another, and doing this all the more

since you can see the day of Christ approaching.

The awful  
Guilt of  
deliberate  
Apostasy

For if we wilfully persist in sin after 26

having received the full knowledge of the

truth, there no longer remains in reserve

any other sacrifice for sins. There 27

remains nothing but a certain awful expectation of

judgement, and the fury of a fire which before long

will devour the enemies of the truth. Any one who 28

bids defiance to the Law of Moses is put to death  
 without mercy on the testimony of two or three  
 witnesses. How much severer punishment, think 29  
 you, will he be held to deserve who has trampled  
 under foot the Son of God, has not regarded as holy  
 that Covenant-blood with which he was set free from  
 sin, and has insulted the Spirit from whom comes  
 grace? For we know who it is that has said, 30  
 "VENGEANCE BELONGS TO ME: I WILL PAY BACK"  
 (Deut. xxxii. 35); and again, "THE LORD WILL BE  
 HIS PEOPLE'S JUDGE" (Deut. xxxii. 36). It is an awful 31  
 thing to fall into the hands of the ever-living God.

But continually recall to mind the days 32  
 now past, when on being first enlightened  
 you went through a great conflict and  
 many sufferings. This was partly through 33  
 allowing yourselves to be made a public spectacle  
 amid reproaches and persecutions, and partly through  
 coming forward to share the sufferings of those  
 who were thus treated. For you not only showed 34  
 sympathy with those who were imprisoned, but you  
 even submitted with joy when your property was  
 taken from you, being well aware that you have in  
 your own selves a more valuable possession and one  
 which will remain.

Therefore do not cast from you your 35  
 confident hope, for it will receive a vast  
 reward. For you stand in need of patient 36  
 endurance, so that, as the result of having  
 done the will of God, you may receive the promised  
 blessing. For there is still but a short time and then  
 "THE COMING ONE WILL COME AND WILL NOT  
 DELAY.

BUT IT IS BY FAITH THAT MY RIGHTEOUS SER- 38  
 VANT SHALL LIVE;

AND IF HE SHRINKS BACK, MY SOUL TAKES NO  
 PLEASURE IN HIM" (Hab. ii. 3, 4).

But we are not people who shrink back and 39  
 perish, but are among those who believe and gain  
 possession of their souls.

*Faith and its ancient Heroes***The Nature  
of Faith**

Now faith is a well-grounded assurance 1 11  
of that for which we hope, and a con-  
viction of the reality of things which we  
do not see. For by it the saints of old won God's 2  
approval. Through faith we understand that the 3  
worlds came into being, and still exist, at the com-  
mand of God, so that what is seen does not owe  
its existence to that which is visible (Gen. i. 1).

**Abel**

Through faith Abel offered to God a 4  
more acceptable sacrifice than Cain did,  
and through this faith he obtained testimony that he  
was righteous, God giving the testimony by accepting  
his gifts (Gen. iv. 4); and through it, though he is  
dead, he still speaks.

**Enoch**

Through faith Enoch was taken from 5  
the earth so that he did not see death, and  
he could not be found, because God had taken him;  
for before he was taken we have evidence that he  
truly pleased God (Gen. v. 22, 24). But where there 6  
is no faith it is impossible truly to please Him; for  
the man who draws near to God must believe that  
there is a God and that He proves Himself a rewarder  
of those who earnestly try to find Him.

**Noah**

Through faith Noah, being divinely 7  
taught about things as yet unseen,  
reverently gave heed and built an ark for the safety  
of his family (Gen. vi. 13, 22), and by this act he  
condemned the world, and became an heir of the  
righteousness which depends on faith.

**Abraham**

Through faith Abraham, upon being 8  
called to leave home and go into a land  
which he was soon to receive for an inheritance,  
obeyed; and he went out, not knowing where he  
was going to (Gen. xii. 1, 4). Through faith he came 9  
and made his home for a time in a land which had  
been promised to him, as if in a foreign country,  
living in tents together with Isaac and Jacob, sharers  
with him in the same promise; for he continually 10

looked forward to the city which has the foundations, whose Architect and Builder is God.

**Sarah** Through faith even Sarah herself 11  
received strength to become a mother—  
although she was past the time of life for this—  
because she judged Him faithful who had given the  
promise (Gen. xxi. 1, 2). And thus there sprang from 12  
one man, and him practically dead, a nation like the  
stars of the sky in number, and like the sands on the  
sea shore which cannot be counted.

**It was** All these died in the possession of faith. 13  
**Heaven that** They had not received the promised  
**they looked** blessings, but had seen them from a  
**forward to** distance and had greeted them, and had  
acknowledged themselves to be foreigners and  
strangers here on earth ; for men who acknowledge 14  
this make it manifest that they are seeking elsewhere  
a country of their own. And if they had cherished 15  
the remembrance of the country they had left, they  
would have found an opportunity to return ; but, as 16  
it is, we see them eager for a better land, that is  
to say, a heavenly one. For this reason God is not  
ashamed to be called their God, for He has now  
prepared a city for them.

**The supreme** Through faith Abraham, as soon as God 17  
**Trial of** put him to the test, offered up Isaac  
**Abraham's** (Gen. xxii.). Yes, he who had joyfully  
**Faith** welcomed the promises was on the point  
of sacrificing his only son with regard to whom he 18  
had been told, " IT IS THROUGH ISAAC THAT YOUR  
POSTERITY SHALL BE TRACED " (Gen. xxi. 12). For 19  
he reckoned that God is even able to raise a man  
up from among the dead, and, figuratively speaking,  
it was from among the dead that he received Isaac  
again.

**Isaac, Jacob,** Through faith Isaac blessed Jacob and 20  
**Joseph** Esau, even in connexion with things soon  
to come (Gen. xxvii. 27, 39). Through 21  
faith Jacob, when dying, blessed each of Joseph's  
sons (Gen. xlviii. 20), and, leaning on the top of

his staff, worshipped God. Through faith Joseph, 22  
when he was near his end, made mention of the  
departure of the descendants of Israel, and gave  
orders about his own body (Gen. i. 24, 25).

**Amram and Jochebed** Through faith the child Moses was hid 23  
for three months by his parents, because  
they saw his rare beauty; and the king's  
edict had no terror for them (Exod. ii. 2).

**Moses** Through faith Moses, when he grew 24  
to manhood, refused to be known as  
Pharaoh's daughter's son, having determined to 25  
endure ill-treatment along with the people of God  
rather than enjoy the short-lived pleasures of sin;  
because he deemed the reproaches which he might 26  
meet with in the service of the Christ to be greater  
riches than all the treasures of Egypt; for he fixed  
his gaze on the coming reward. Through faith he 27  
left Egypt, not being frightened by the king's anger;  
for he held on his course as seeing the unseen  
One (Exod. x. 28). Through faith he instituted the 28  
Passover, and the sprinkling with blood so that  
the destroyer of the firstborn might not touch the  
Israelites (Exod. xii. 21, 22).

**The Israelites** Through faith they passed through the 29  
Red Sea as though they were passing  
over dry land, but the Egyptians, when  
they tried to do the same, were swallowed up  
(Exod. xiv. 22, 28).

Through faith the walls of Jericho fell to the ground 30  
after being surrounded for seven days (Josh. vi. 20).

**Rahab** Through faith the notorious sinner 31  
Rahab did not perish along with the  
disobedient, for she had welcomed the spies and  
had sheltered them (Josh. ii. 1; vi. 23).

**Other Heroes of Faith** And why need I say more? For time 32  
will fail me if I tell the story of Gideon,  
Barak, Samson, Jephthah, and of David  
and Samuel and the Prophets; men who, 33

as the result of faith, conquered whole kingdoms,  
brought about true justice, obtained promises from

God, stopped lions' mouths (Dan. vi. 22), deprived 34  
 fire of its power (Dan. iii. 1), escaped being killed  
 by the sword, out of weakness were made strong,  
 became mighty in war, put to flight foreign armies.  
 Women received back their dear ones alive from 35  
 the dead (1 Kings xvii. 23; 2 Kings iv. 37); and others  
 were put to death with torture, refusing the deliver-  
 ance offered to them—that they might secure a  
 better resurrection. Others again were tested by 36  
 cruel mockery and by scourging; yes, and by chains  
 and imprisonment. They were stoned (2 Chron. 37  
 xxiv. 20), they were sawn asunder, they were tried  
 by temptation, they were killed with the sword  
 (1 Kings xix. 14; Jer. xxvi. 20–23). They went from  
 place to place in sheepskins or goatskins, enduring  
 want, oppression and cruelty. (They were men of 38  
 whom the world was not worthy.) They wandered  
 across deserts and mountains, or hid themselves in  
 caves and in holes in the ground.

Apart from  
 Christ and  
 His Church  
 their  
 Blessedness  
 was in-  
 complete

And although by their faith all these 39  
 people won God's approval, none of them  
 received the fulfilment of His great  
 promise; for God had provided for them 40  
 and us something better, so that apart  
 from us they were not to attain to full  
 blessedness.

### *Renewed Exhortations*

Jesus  
 Himself the  
 chief Hero  
 of Faith

Therefore, surrounded as we are by 1  
 such a vast cloud of witnesses, let us fling  
 aside every encumbrance and the sin that  
 so readily entangles our feet. And let us  
 run with patient endurance the race that lies before  
 us, simply fixing our gaze upon Jesus, our Prince 2  
 Leader in the faith, who will also award us the  
 prize. He, for the sake of the joy which lay before  
 Him, patiently endured the cross, looking with con-  
 tempt upon its shame, and afterwards seated Himself  
 —where He still sits—at the right hand of the throne  
 of God.

Our Sorrows are far less than His were Therefore, if you would escape being coming weary and faint-hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners. In your struggle against sin you have not yet resisted so as to endanger your lives ; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say,

"MY SON, DO NOT THINK LIGHTLY OF THE LORD'S DISCIPLINE,  
AND DO NOT FAINT WHEN HE CORRECTS YOU ;  
FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES :

AND HE SCOURGES EVERY SON WHOM HE ACKNOWLEDGES" (Prov. iii. 11, 12 ; Job v. 17).

Pain is an Evidence of God's Love The sufferings that you are enduring are for your discipline. God is dealing with you as sons ; for what son is there whom his father does not discipline ? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons.

Our Father brings Nobility of Character out of Pain Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live ? It is true that they disciplined us for a few years according as they thought fit ; but He does it for our certain good, in order that we may become sharers in His own holy character. Now, at the time, discipline seems to be a matter not for joy, but for grief ; yet it afterwards yields to those who have passed through its training a result full of peace—namely, righteousness.

'Be cheerful, peaceable, and always on your Guard' Therefore strengthen the drooping hands and paralysed knees, and make straight paths for your feet, so that what is lame may not be put entirely out of joint but may rather be restored. Persistently strive



for peace with all men, and for that growth in holiness apart from which no one will see the Lord. Be 15  
carefully on your guard lest there be any one who falls back from the grace of God; lest any root bearing bitter fruit spring up and cause trouble among you, and through it the whole brotherhood be defiled; lest 16  
there be a fornicator, or an ungodly person like Esau, who, in return for a single meal, parted with the birthright which belonged to him. For you know 17  
that even afterwards, when he wished to secure the blessing, he was rejected; for he found no opportunity for undoing what he had done, though he sought the blessing earnestly with tears.

***The Difference between the Inaugurations of the earthly and the heavenly Kingdoms of God***

**The Contrast** For you have not come to a material 18  
**between** object all ablaze with fire, and to gloom  
**Sinai and** and darkness and storm and trumpet-blast 19  
**Mount Zion** and the sound of words—a sound of such a kind that those who heard it entreated that no more should be added. For they could not endure the 20  
order which had been given, “EVEN A WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH” (Exod. xix. 12, 13); and so terrible was the 21  
scene that Moses said, “I TREMBLE WITH FEAR” (Deut. ix. 19). On the contrary you have come to 22  
Mount Zion, and to the city of the ever-living God, the heavenly Jerusalem, to countless hosts of angels, to the great festal gathering and Church of the first- 23  
born, whose names are recorded in Heaven, and to a Judge who is God of all, and to the spirits of righteous men made perfect, and to Jesus the negotiator of a 24  
new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.

**The** Be careful not to refuse to listen to Him 25  
**Necessity for** who is speaking to you. For if they of old  
**scrupulous** did not escape unpunished when they  
**Obedience** refused to listen to him who spoke on



earth, much less shall we escape who turn a deaf ear to Him who now speaks from Heaven. His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT, HEAVEN ALSO" (Hag. ii. 6). Here the words "Yet again, once for all" denote the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain,

**A Reason for Gratitude** Therefore, receiving, as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may ever offer to God an acceptable service, with godly reverence and awe. For our God is also a consuming fire (Deut. iv. 24).

### *Final Exhortations*

**Brotherly Love and Purity urged** Let brotherly love always continue. Do not neglect to show kindness to strangers ; for, in this way, some, without knowing it, have had angels as their guests (Gen. xviii., xix. ; Judges xiii.). Remember prisoners, as if you were in prison with them ; and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held in honour among all, and let the marriage bed be unpolluted ; for fornicators and adulterers God will judge.

**'Be contented. GOD will never fail you'** Your lives should be untainted by love for money. Be content with what you have ; for God Himself has said,  
"I WILL NEVER, NEVER LET GO YOUR HAND :

I WILL NEVER, NEVER FORSAKE YOU"

(Gen. xxviii. 15 ; Deut. xxxi. 6-8 ; Josh. i. 5).

So that we fearlessly say,  
"THE LORD IS MY HELPER ; I WILL NOT BE AFRAID :

WHAT CAN MAN DO TO ME ?" (Ps. cxviii. 6).

**Christ and  
Christian  
Truth do  
not change** Remember your former leaders—it was 7  
they who brought you God's Message.  
Bear in mind how they ended their lives,  
and imitate their faith. Jesus Christ is the 8

same yesterday and to-day—yes, and to the ages  
to come. Do not be drawn aside by all sorts 9  
of strange teaching; for it is well to have the  
heart made stedfast through God's grace, and  
not by special kinds of food, from which those  
who scrupulously attend to them have derived no  
benefit,

**Our Altar,  
Sacrifice,  
and true  
Home** We Christians have an altar from which 10  
the ministers of the Jewish Tent have no  
right to eat. For the bodies of those 11  
animals of which the blood is carried by  
the High Priest into the Holy place as an offering  
for sin, are burned outside the camp. And for this 12  
reason Jesus also, in order, by His own blood, to  
set the people free from sin, suffered outside the  
gate. Therefore let us go to Him outside the camp, 13  
sharing the insults directed against Him. For we 14  
have no permanent city here, but we are longing for  
the city which is soon to be ours.

**'Give  
Thanks in  
Words and  
by Unselfish-  
ness** Through Him, then, let us continually 15  
lay on the altar a sacrifice of praise to  
God, namely, the utterance of lips that  
give thanks to His Name. And do not 16  
forget to be kind and liberal; for with  
sacrifices of that sort God is greatly pleased.

**'Be loyal  
to your  
religious  
Leaders'** Obey your leaders, and be submissive to 17  
them. For they are keeping watch over  
your souls as those who will have to give  
account; that they may do this with joy  
and not with lamentation. For that would be of no  
advantage to you.

**A Request  
for Prayer** Keep on praying for us; for we are sure 18  
that we have clear consciences, and we  
desire to live nobly in every respect. I 19  
specially urge this upon you in order that I may  
be the more speedily restored to you.

**A farewell  
Blessing**

Now may God who gives peace, and who 20  
brought Jesus, our Lord, up again from  
among the dead—even Him who, by  
virtue of the blood of the eternal Covenant, is the  
great Shepherd of the sheep—fully equip you with 21  
every grace that you may need for the doing of  
His will, producing in us that which will truly please  
Him through Jesus Christ. To Him be the glory to  
the Ages of the Ages! Amen.

**Conclusion**

Bear with me, brethren, when I thus 22  
exhort you; for, in fact, it is but a short  
letter that I have written to you.

You will rejoice to hear that our brother Timothy 23  
has been set at liberty. If he comes soon, I will see  
you with him. Greet all your leaders and all God's 24  
people. The brethren from Italy send you greetings.

Grace be with you all! Amen. 25

## JAMES'S LETTER

- Greeting** James, a bondservant of God and of the 1  
Lord Jesus Christ: to the twelve tribes  
who are scattered over the world. All good wishes.
- The Testing of Faith and Character** Reckon it nothing but joy, my brethren, 2  
whenever you find yourselves hedged in  
by various trials. Be assured that the 3  
testing of your faith leads to power of  
endurance. Only let endurance have perfect results 4  
so that you may become perfect and complete,  
deficient in nothing. And if any one of you is 5  
deficient in wisdom, let him ask God for  
it, who gives with open hand to all men,  
and without upbraiding; and it will be 6  
given him. But let him ask in faith and  
have no doubts; for he who has doubts is like the  
surge of the sea, driven by the wind and tossed into  
spray. A person of that sort must not expect to 7  
receive anything from the Lord—such a one is a 8  
man of two minds, undecided in every step he takes.
- Outward Circumstances do not last** Let a brother in humble life rejoice 9  
when raised to a higher position; but a 10  
rich man should rejoice in being brought  
low, for like flowers among the herbage  
rich men will pass away. The sun rises with his 11  
scorching heat and dries up the herbage, so that  
its flowers drop off and the beauty of its appearance  
perishes, and in the same way rich men with all  
their prosperity will fade away.
- Sin: its real Origin and final Harvest** Blessed is he who patiently endures 12  
trials; for when he has stood the test, he  
will gain the victor's crown—even the  
crown of Life—which the Lord has  
promised to those who love Him. Let no one say 13  
when passing through trial, "My temptation is from  
God;" for God is incapable of being tempted to do

evil, and He Himself tempts no one. But when a man is tempted, it is his own passions that carry him away and serve as a bait. Then the passion conceives, and becomes the parent of sin; and sin, when fully matured, gives birth to death.

Do not be deceived, my dearly-loved brethren. Every gift which is good, and every perfect boon, is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the slightest suggestion of change. In accordance with His will He made us His children through the Message of the truth, so that we might, in a sense, be the Firstfruits of the things which He has created.

You know this, my dearly-loved brethren. But let every one be quick to hear, slow to speak, and slow to be angry. For a man's anger does not lead to action which God regards as righteous. Ridding yourselves, therefore, of all that is vile and of the evil influences which prevail around you, welcome in a humble spirit the Message implanted within you, which is able to save your souls.

But prove yourselves obedient to the Message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if any one listens but does not obey, he is like a man who carefully looks at his own face in a mirror. Although he has looked carefully at himself, he goes away, and has immediately forgotten the sort of man he is. But he who looks closely into the perfect Law—the Law of freedom—and continues looking, he, being not a hearer who forgets, but an obedient doer, will as the result of his obedience be blessed.

If a man thinks that he is scrupulously religious, although he is not curbing his tongue but is deceiving himself, his religious service is worthless. The religious service which is pure and stainless

Only what is  
good comes  
from God

Self-Control,  
in Speech  
and Temper,  
urged

The  
Necessity  
and Blessed-  
ness of  
Obedience

Brotherly  
Love and  
Purity of  
Life are  
essential

in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world.

**'Do not  
court the  
rich and  
slight the  
poor'**

My brethren, you must not make distinctions between one man and another while you are striving to maintain faith in the Lord Jesus Christ, who is our glory. For suppose a man comes into

one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay court to the one who wears the fine clothes, and say, "Sit here; this is a good place;" while to the poor man you say, "Stand there, or sit on the floor at my feet;" is it not plain that in your hearts you have little faith, seeing that you have become judges full of wrong thoughts?

**Some poor  
Men are  
rich. Some  
rich Men  
are wicked**

Listen, my dearly-loved brethren. Has not God chosen those whom the world regards as poor to be rich in faith and heirs of the Kingdom which He has promised to those that love Him? But

you have put dishonour upon the poor man. Yet is it not the rich who grind you down? Are not they the very people who drag you into the Law courts?—and the very people who speak evil of the noble Name by which you are called? If, however, you are keeping the Law as supreme, in obedience to the Commandment which says "YOU ARE TO LOVE YOUR FELLOW MAN JUST AS YOU LOVE YOURSELF" (Lev. xix. 18), you are acting rightly. But if you are making distinctions between one man and another, you are guilty of sin, and are convicted by the Law as offenders.

**The Law  
demands  
perfect  
Obedience**

A man who has kept the Law as a whole, but has failed to keep some one command, has become guilty of violating all. For He who said, "DO NOT COMMIT

ADULTERY," also said, "DO NOT COMMIT MURDER" (Exod. xx. 13, 14; Deut. v. 17, 18), and if you are

a murderer, although not an adulterer, you have become an offender against the Law. Speak and 12 act as those should who are expecting to be judged by the Law of freedom. For he who shows no 13 mercy will have judgement given against him without mercy; but mercy triumphs over judgement.

What good is it, my brethren, if a man 14  
**A lifeless** professes to have faith, and yet his actions  
**Faith is** do not correspond? Can such faith save  
**useless** him? Suppose a Christian brother or 15 sister is poorly clad or lacks daily food, and one of 16 you says to them, "I wish you well; keep yourselves warm and well ied," and yet you do not give them what they need; what is the use of that? So also 17 faith, if it is unaccompanied by obedience, has no life in it—so long as it stands alone.

Nay, some one will say, "You have 18  
**Even evil** faith, I have actions: prove to me your  
**Spirits** faith apart from corresponding actions  
**'believe'** and I will prove mine to you by my actions. You believe that God is one, and you are 19 quite right: evil spirits also believe this, and shudder."

But, idle boaster, are you willing to be 20  
**Abraham's** taught how it is that faith apart from  
**Faith, and** obedience is worthless? Take the case  
**Rahab's** of Abraham our forefather. Was it, or 21 was it not, because of his actions that he was declared to be righteous as the result of his having offered up his son Isaac upon the altar? You notice 22 that his faith was co-operating with his actions, and that by his actions his faith was perfected; and the 23 Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6), and he received the name of 'God's friend' (2 Chron. xx. 7; Isa. xli. 8). You all see that it is because of actions 24 that a man is pronounced righteous, and not simply because of faith. In the same way also was not the 25 notorious sinner Rahab declared to be righteous

because of her actions when she welcomed the spies and hurriedly helped them to escape another way? For just as a human body without a spirit is lifeless, 26 so also faith is lifeless if it is unaccompanied by obedience.

**The urgent  
Need of  
Self-control  
in Speech** Do not be eager, my brethren, for many 1 3  
among you to become teachers; for you  
know that we teachers shall undergo  
severer judgement. For we often stumble 2  
and fall, all of us. If there is any one who never  
stumbles in speech, that man has reached maturity  
of character and is able to curb his whole nature.  
Remember that we put the horses' bits into their 3  
mouths to make them obey us, and so we turn  
their whole bodies round. So too with ships, great 4  
as they are, and often driven along by strong gales,  
yet they can be steered with a very small rudder in  
whichever direction the caprice of the man at the  
helm chooses. In the same way the tongue is an 5  
insignificant part of the body, but it is immensely  
boastful. Remember how a mere spark may set a  
vast forest in flames.

**The  
Mischievous  
the Tongue  
can do.** And the tongue is a fire. That world 6  
of iniquity, the tongue, is placed within us  
spotting and soiling our whole nature, and  
setting the whole round of our lives on  
fire, being itself set on fire by Gehenna. For brute 7  
nature under all its forms—beasts and birds, reptiles  
and fishes—can be subjected and kept in subjection  
by human nature. But the tongue no man or woman 8  
is able to tame. It is an ever-busy mischief, and  
is full of deadly poison. With it we bless the Lord 9  
and Father, and with it we curse men, who are  
made in God's likeness. Out of the same mouth 10  
there proceed blessing and cursing. My brethren,  
this ought not to be. In a fountain, are fresh water 11  
and bitter sent out from the same opening? Can 12  
a fig-tree, my brethren, yield olives, or a vine  
yield figs? No; and neither can salt water yield  
sweet.



**True Wisdom shows itself in noble Living** Which of you is a wise and well- 13  
 instructed man? Let him prove it by a  
 right life with conduct guided by a wisely  
 teachable spirit. But if in your hearts you 14  
 have bitter feelings of envy and rivalry,  
 do not speak boastfully and falsely, in defiance of the  
 truth. That is not the wisdom which comes down 15  
 from above: it belongs to earth, to the unspiritual  
 nature, and to evil spirits. For where envy and 16  
 rivalry are, there also are unrest and every vile deed.  
 The wisdom from above is first of all pure, then 17  
 peaceful, courteous, not self-willed, full of compassion  
 and kind actions, free from favouritism and from all  
 insincerity. And peace, for those who strive for 18  
 peace, is the seed of which the harvest is right-  
 eousness.

**The real Cause of Strife and of War** What causes wars and contentions 1 4  
 among you? Is it not the cravings which  
 are ever at war within you for various  
 pleasures? You covet things and yet 2  
 cannot get them; you commit murder; you have  
 passionate desires and yet cannot gain your end;  
 you begin to fight and make war. You have not,  
 because you do not pray; or you pray and yet do 3  
 not receive, because you pray wrongly, your object  
 being to waste what you get on some pleasure or  
 another.

**We must definitely choose between God and the World** You unfaithful women, do you not 4  
 know that friendship with the world  
 means enmity to God? Therefore who-  
 ever is bent on being friendly with the  
 world makes himself an enemy to God.  
 Or do you suppose that it is to no purpose 5  
 that the Scripture says, "The Spirit which He has  
 caused to dwell in our hearts yearns jealously over  
 us"? But He gives more abundant grace, as is 6  
 implied in His saying, "GOD SETS HIMSELF AGAINST  
 THE HAUGHTY, BUT TO THE LOWLY HE GIVES GRACE"  
 (Prov. iii. 34). Submit therefore to God: resist the 7  
 Devil, and he will flee from you. Draw near to God, 8

and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you who are half-hearted towards God. Afflict yourselves and 9 mourn and weep aloud ; let your laughter be turned into grief, and your gladness into shame. Humble 10 yourselves in the presence of the Lord, and He will exalt you.

**All evil  
Speaking is  
forbidden** Do not speak evil of one another, 11 brethren. The man who speaks evil of a brother-man or judges his brother-man speaks evil of the Law and judges the

Law. But if you judge the Law, you are no longer one who obeys the Law, but one who judges it. The 12 only real Lawgiver and Judge is He who is able to save or to destroy. Who are you to sit in judgement on your fellow man?

**The awful  
Uncertainty  
of Life** Come, you who say, "To-day or to- 13 morrow we will go to this or that city, and spend a year there and carry on a successful business," when, all the while, 14 you do not even know what will happen to-morrow. For what is the nature of your life? Why, it is but a mist, which appears for a short time and then is seen no more. Instead of that you ought 15 to say, "If it is the Lord's will, we shall live and do this or that." But, as the case stands, it 16 is in mere self-confidence that you boast: all such boasting is evil. If, however, a man knows what 17 it is right to do and yet does not do it, he commits a sin.

**Ill-gotten  
Gains bring  
a Curse** Come, you rich men, weep aloud and 1 howl for your sorrows which will soon be upon you. Your treasures have rotted, 2 and your piles of clothing are moth-eaten ; your gold and your silver have become covered with 3 rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you 4 that the pay of the labourers who have gathered in your crops—pay which you are keeping back—is

calling out against you ; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven. Here on 5 earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding ; but a day of slaughter has come. You have 6 condemned—you have murdered—the righteous man : he offers no resistance.

The  
Nearness of  
Christ's Re-  
turn should  
inspire  
Fortitude

Be patient therefore, brethren, until the 7 Coming of the Lord. Notice how eagerly a farmer waits for a valuable crop ! He is patient over it till it has received the early and the later rain. So you also must 8 be patient : keeping up your courage ; for the Coming of the Lord is now close at hand. Do 9 not cry out in condemnation of one another, brethren, lest you come under judgement. I tell you that the Judge is standing at the door, In illustration, brethren, 10 of persecution patiently endured, take the Prophets who have spoken as messengers from the Lord. Remember that we call those blessed who endured 11 what they did. You have also heard of Job's patient endurance, and have seen the issue of the Lord's dealings with him—how full of tenderness and pity the Lord is.

Simple  
Truthfulness  
of Speech

But above all things, my brethren, do 12 not swear, either by Heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no' ; that you may not come under con- demnation.

What to do  
when sad,  
happy, ill

Is one of you suffering ? Let him pray. 13 Is any one in good spirits ? Let him sing a psalm. Is any one ill ? Let him send 14 for the Elders of the Church, and let them pray over him, after anointing him with oil in the name of the Lord. And the prayer of faith will 15 restore the sick man, and the Lord will raise him up to health ; and if he has committed sins, they shall be forgiven.

Confession  
and Inter-  
cession to  
be mutual

Therefore confess your sins to one another, and pray for one another, so that you may be cured. The heartfelt supplication of a righteous man exerts a mighty influence. Elijah was a man with a nature similar to ours, and he earnestly prayed that there might be no rain : and no rain fell on the land for three years and six months. Again he prayed, and the sky gave rain and the land yielded its crops (1 Kings xvii.-xxi.).

The  
Blessedness  
of saving  
even one  
from Sin  
and Death

My brethren, if one of you strays from the truth and some one brings him back, let him know that he who brings a sinner back from his evil ways will save the man's soul from death and throw a veil over a multitude of sins.

## PETER'S FIRST LETTER

**Greeting** Peter, an Apostle of Jesus Christ : 1 1

To God's own people scattered over the earth, who are living as foreigners in Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, chosen in accordance with the foreknowledge of God the Father, through the sanctifying work of the Spirit, with a view to their obedience and to their being sprinkled with the blood of Jesus Christ. May more and more grace and peace be granted to you. 2

**Thanks-giving for the Hope and Promise of Heaven** Blessed be the God and Father of our Lord Jesus Christ, who in His great mercy has begotten us anew to an ever-living hope through the resurrection of Jesus Christ from the dead, to an inheritance imperishable, undefiled and unfading, which has been reserved in Heaven for you, whom God in His power is guarding through faith for a salvation that even now stands ready for unveiling at the End of the Age. Rejoice triumphantly in the prospect of this, even if now, for a short time, you are compelled to sorrow amid various trials. The sorrow comes 3 4 5 6 7

**The earthly Cross tests and perfects Faith** in order that the testing of your faith—being more precious than gold, which perishes and yet is proved by fire—may be found to result in praise and glory and honour at the re-appearing of Jesus Christ. Him you love, though your eyes have never looked on Him. In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the outcome of your faith the salvation of your souls. 8 9

Prophets  
and Angels  
keenly  
interested  
in our  
Salvation

There were Prophets who earnestly 10  
inquired about that salvation, and closely  
searched into it—even those who spoke  
beforehand of the grace which was to  
come to you. They were eager to know 11  
the time which the Spirit of Christ within  
them kept indicating, or the characteristics of that  
time, when they solemnly made known beforehand  
the sufferings that were to come upon Christ and the  
glories which would follow. To them it was revealed 12  
that they were serving not themselves but you, when  
they foretold the very things which have now been  
openly declared to you by those who, having been  
taught by the Holy Spirit which had been sent from  
Heaven, brought you the Good News. Angels long  
to stoop and look into these things.

Alertness,  
Self-Control,  
Obedience,  
Consecration

Therefore gird up your minds and fix 13  
your hopes calmly and unfalteringly upon  
the boon that is soon to be yours, at the  
re-appearing of Jesus Christ. And, since 14  
you delight in obedience, do not shape your lives by  
the cravings which used to dominate you in the time  
of your ignorance, but—in imitation of the holy One 15  
who has called you you also must be holy in all  
your habits of life. Because it stands written, “You 16  
ARE TO BE HOLY, BECAUSE I AM HOLY” (Lev. xi.  
44 ; xix. 2).

‘Redeemed  
at infinite  
Cost, love  
and fear  
God’

And if you address as your Father Him 17  
who judges impartially in accordance with  
each man’s actions, then spend in fear the  
time of your stay here on earth, knowing, 18  
as you do, that it was not with a ransom  
of perishable wealth, such as silver or gold, that you  
were set free from your frivolous habits of life which  
had been handed down to you from your forefathers,  
but with the precious blood of Christ—as of an un- 19  
blemished and spotless lamb. He was pre-destined 20  
indeed to this work, even before the creation of the  
world, but has been plainly manifested in these last  
days for the sake of you who, through Him, are 21

faithful to God, who raised Him from among the dead and gave Him glory, so that your faith and hope are resting upon God.

The Good  
News gives  
Birth to a  
Life of  
brotherly  
Love

Now that, through your obedience to 22  
the truth, you have purified your souls  
for cherishing sincere brotherly love, you  
must love another heartily and fer-  
vently. For you have been begotten 23  
again by God's ever-living and enduring  
word from a germ not of perishable, but of imperish-  
able life.

"ALL MANKIND RESEMBLE THE HERBAGE, 24  
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.  
THE HERBAGE DRIES UP,  
AND ITS FLOWERS DROP OFF;  
BUT THE WORD OF THE LORD REMAINS FOR 25  
EVER" (Isa. xl. 6-8).

And that means the Message which has been pro-  
claimed among you in the Good News.

How  
brotherly  
Love must  
manifest  
itself

Rid yourselves therefore of all ill-will 1 2  
and all deceitfulness, of insincerity and  
envy, and of all evil-speaking. Thirst, 2  
like newly-born infants, for pure milk  
for the soul, that by it you may grow up  
to salvation; if you have had any experience of the 3  
goodness of the Lord.

Christ a  
Cornerstone,  
or a Rock  
to stumble  
over

Come to Him, the ever-living Stone, 4  
rejected indeed by men as worthless, but  
in God's esteem chosen and held in  
honour. And be yourselves also like 5  
living stones that are being built up into  
a spiritual house, to become a holy priesthood to  
offer spiritual sacrifices acceptable to God through  
Jesus Christ. For it is contained in Scripture, 6

"SEE, I AM PLACING ON MOUNT ZION A CORNER-  
STONE, CHOSEN, AND HELD IN HONOUR,  
AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER  
HAVE REASON TO FEEL ASHAMED"

(Isa. xxviii. 16).

To you believers, therefore, that honour belongs; but 7

for unbelievers—"A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE" (Ps. cxviii. 22), and "A STONE FOR THE FOOT TO STRIKE AGAINST, AND A ROCK TO STUMBLE OVER" (Isa. viii. 14). 8  
 Their foot strikes against it because they are disobedient to God's Message, and to this they were appointed. But you are a chosen race, a 9  
**Consecrated Christians are the true Israel** priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may make known the perfections of Him who called you out of darkness into His marvellous light. Once you were not a people, but now you 10  
 are the people of God. Once you had not found mercy, but now you have.

**The** Dear friends, I entreat you as pilgrims 11  
**Foe** and foreigners not to indulge the cravings  
**within us** of your lower natures: for all such  
**is to be** of your lower natures: for all such  
**strenuously** cravings wage war upon the soul. Live 12  
**resisted** honourable lives among the Gentiles, in order that, although they now speak against you as evil-doers, they may yet witness your good conduct, and may glorify God on the day of reward and retribution.

**The Duty of** Submit, for the Lord's sake, to every 13  
**Obedience** authority set up by man, whether it be  
**to earthly** to the Emperor as supreme ruler, or to 14  
**Rulers** provincial Governors as sent by him for the punishment of evil-doers and the encouragement of those who do what is right. For it is God's will 15  
 that by doing what is right you should thus silence the ignorant talk of foolish persons. Be free men, 16  
 and yet do not make your freedom an excuse for base conduct, but be God's bondservants. Honour 17  
 every one. Love the brotherhood, fear God, honour the Emperor.

**Servants** Household servants, be submissive to 18  
**were to be** your masters, and show them the utmost  
**faithful,** respect—not only if they are kind and  
**even if ill-** thoughtful, but also if they are unreason-  
**treated** able. For it is an acceptable thing with 19



God, if, from a sense of duty to Him, a man patiently submits to wrong, when treated unjustly. If you do 20 wrong and receive a blow for it, what credit is there in your bearing it patiently? But if when you do right and suffer for it you bear it patiently, this is an acceptable thing with God.

**The Example of Jesus, who bore our Sins** And it is to this you were called; be- 21 cause Christ also suffered on your behalf, leaving you an example so that you should follow in His steps. He never sinned, 22 and no deceitful language was ever heard from His mouth. When He was reviled, He did not answer 23 with reviling; when He suffered He uttered no threats, but left His wrongs in the hands of the righteous Judge. The burden of our sins He Himself 24 carried in His own body to the Cross and bore it there, so that we, having died so far as our sins are concerned, may live righteous lives. By His wounds yours have been healed. For you were straying like 25 lost sheep, but now you have come back to the Shepherd and Protector of your souls.

**Wives were to live nobly and dress simply** Married women, in the same way, be 1 **3** submissive to your husbands, so that even if some of them disbelieve the Message, they may, apart from the Message, be won over by the daily life of their wives, after watching your daily life—so full of reverence, and so blame- 2 less! Your adornment ought not to be a merely 3 outward thing—one of plaiting the hair, putting on jewellery, or wearing beautiful dresses. Instead 4 of that, it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God. For in 5 ancient times also this was the way the holy women who set their hopes upon God used to adorn themselves, being submissive to their husbands. Thus, for 6 instance, Sarah obeyed Abraham, acknowledging his authority over her. And you have become Sarah's children if you do what is right and permit nothing whatever to terrify you.

**Husbands** Married men, in the same way, live 7  
**were to** with your wives with a clear recognition  
**manifest** of the fact that they are weaker than you.  
**tender** Yet, since you are heirs with them of  
**Thought-** God's free gift of Life, treat them with  
**fulness** honour; so that your prayers may not be  
 hindered.

**Unity,** In conclusion, all of you should be of 8  
**mutual** one mind, quick to sympathize, kind to the  
**Affection,** brethren, tender-hearted, lowly-minded,  
**Humility,** not requiting evil with evil nor abuse with 9  
**and a** abuse, but, on the contrary, giving a bless-  
**forgiving** ing in return, because a blessing is what  
**Spirit urged** you have been called by God to inherit.

**For** 10

"HE WHO WISHES TO BE WELL-SATISFIED WITH  
 LIFE

AND SEE HAPPY DAYS—

LET HIM RESTRAIN HIS TONGUE FROM EVIL,

AND HIS LIPS FROM DECEITFUL WORDS;

LET HIM TURN FROM EVIL, AND DO GOOD; 11

LET HIM INQUIRE FOR PEACE AND GO IN PURSUIT 12  
 OF IT.

FOR THE EYES OF THE LORD ARE UPON THE  
 RIGHTEOUS,

AND HIS EARS ARE OPEN TO THEIR SUPPLI-  
 CATION;

BUT THE FACE OF THE LORD IS SET AGAINST  
 EVIL-DOERS" (Ps. xxxiv. 12-16).

**The happy** And who will be able to harm you, if 13  
**Results of** you show yourselves zealous for that  
**Enthusiasm** which is good? But even if you suffer for 14  
**for Right-** righteousness' sake, you are to be envied.  
**eousness** So do not be alarmed by their threats,  
 nor troubled; but in your hearts consecrate Christ 15  
 as Lord, being always ready to make your defence  
 to any one who asks from you a reason for the  
 hope which you cherish. Yet argue modestly and 16  
 cautiously, keeping your consciences free from guilt,  
 so that, when you are spoken against, those who

slander your good Christian lives may be put to shame.

**Blessings which followed the Sufferings of the sinless Jesus** For it is better that you should suffer for 17  
doing right, if such be God's will, than for 18  
doing evil; because Christ also once for 18  
all died for sins, the innocent One for the  
guilty many, in order to bring us to God.  
He was put to death in the flesh, but  
made alive in the spirit, in which He also went and 19  
proclaimed His Message to the spirits that were in  
prison, who in ancient times had been disobedient, 20  
while God's longsuffering was patiently waiting in  
the days of Noah during the building of the Ark,  
in which a few persons—eight in number—were  
brought safely through the water. And, correspond- 21  
ing to that figure, the water of baptism now saves you  
—not the washing off of material defilement, but the  
craving of a good conscience after God—through the  
resurrection of Jesus Christ, who is at God's right 22  
hand, having gone into Heaven, angels and authorities  
and powers having been made subject to Him.

**Christ's Example should inspire Fortitude, and Purity of Life** Since, then, Christ has suffered in the 1 4  
flesh, you also must arm yourselves with a  
determination to do the same—because he  
who has suffered in the flesh has done  
with sin—that in future you may spend 2  
the rest of your earthly lives, governed not  
by human passions, but by the will of God.  
For you have given time enough in the past to the 3  
doing of the things which the Gentiles delight in  
—pursuing, as you did, a course of habitual licence,  
debauchery, hard drinking, noisy revelry, drunken-  
ness and unholy image-worship. At this they are 4  
astonished—that you do not run into the same excess  
of profligacy as they do; and they speak abusively  
of you. But they will have to give account to Him 5  
who stands ready to pronounce judgement on the  
living and the dead. For it is with this end in view 6  
that the Good News was proclaimed even to some  
who were dead, that they may be judged, as all man-

kind will be judged, in the body, but may be living a godly life in the spirit.

But the end of all things is now close 7  
 at hand: therefore be sober-minded and  
 temperate, so that you may give yourselves  
 accordingly' to prayer. Above all continue to love one 8  
 another fervently, for love throws a veil over a  
 multitude of faults. Extend ungrudging hospitality 9  
 towards one another. Whatever be the gifts which 10  
 each has received, you must use them for one another's  
 benefit, as good stewards of God's many-sided kind-  
 ness. If any one preaches, let it be as uttering God's 11  
 truth; if any one renders a service to others, let  
 it be in the strength which God supplies; so that  
 in everything glory may be given to God in the  
 name of Jesus Christ, to whom belong the glory and  
 the might to the Ages of the Ages. Amen.

Dear friends, do not be surprised at find- 12  
 ing that that scorching flame of persecution  
 is raging among you to put you to the test  
 —as though some surprising thing were  
 accidentally happening to you. On the contrary, in 13  
 the degree that you share in the sufferings of the  
 Christ, rejoice, so that at the unveiling of His glory  
 you may also rejoice with triumphant gladness. You 14  
 are to be envied, if you are being reproached for  
 bearing the name of Christ; for in that case the Spirit  
 of glory—even the Spirit of God—is resting upon you.  
 But let not one of you suffer as a murderer or a thief 15  
 or an evil-doer, or as a spy upon other people's  
 business. If, however, any one suffers because he 16  
 is a Christian, let him not be ashamed, but let him  
 glorify God for being permitted to bear that name.

For the time has come for judgement 17  
 to begin, and to begin at the house of  
 God; and if it begins with us, what will  
 be the end of those who reject God's Good  
 News? And if it is difficult even for a 18  
 righteous man to be saved, what will  
 become of irreligious men and sinners?

Therefore also, let those who are suffering in 19  
accordance with the will of God entrust their souls  
in well-doing to a faithful Creator.

**Pastors** So I exhort the Elders among you—I 1 5  
**urged to live** who am their fellow Elder and have been  
**exemplary** an eye-witness of the sufferings of the  
**Lives** Christ, and am also a sharer in the glory  
which is soon to be revealed. Be shepherds of God's  
flock which is among you. Exercise the oversight not 2  
reluctantly but eagerly, in accordance with the will of  
God ; not for base gain but with cheerful minds ; not  
lording it over your Churches but proving yourselves 3  
patterns for the flock to imitate. And then, when the 4  
chief Shepherd appears, you will receive the never-  
withering wreath of glory.

**Young Men** In the same way you younger men must 5  
**exhorted to** submit to your elders ; and all of you must  
**Humility** gird yourselves with humility towards  
**and quiet** one another, for God sets Himself against  
**Faith** the proud, but gives grace to the  
humble. Humble yourselves therefore beneath the 6  
mighty hand of God, so that at the right time He  
may set you on high. Throw the whole of your  
anxiety upon Him, because He Himself cares for 7  
you.

**'Be on the** Curb every passion, and be on the alert. 8  
**alert.** Your great accuser, the Devil, is going  
**Strenuously** about like a roaring lion to see whom he  
**resist the** can devour. Withstand him, firm in your 9  
**Tempter'** faith ; knowing that your brethren in other  
parts of the world are passing through just the same  
experiences. And God, the giver of all grace, who 10  
has called you to share His eternal glory, through  
Christ, after you have suffered for a short time,  
will Himself make you perfect, firm, and strong. 11  
To Him be all power unto the Ages of the Ages !  
Amen.

**Farewell** I send this short letter by Silas, our 12  
**Greetings** faithful brother—for such I regard him—  
in order to encourage you, and to bear

witness that what I have told you is the true grace of God. In it stand fast. The Church in Babylon, 13  
chosen like yourselves by God, sends greetings, and  
so does Mark my son. Greet one another with a kiss 14  
of love. Peace be with all of you who are in Christ.

## PETER'S SECOND LETTER

**Greeting** Simon Peter, a bondservant and Apostle 1 1  
of Jesus Christ :

To those to whom there has been allotted the same precious faith as that which is ours through the righteousness of our God and of our Saviour Jesus Christ. May more and more grace and peace be 2 granted to you in a full knowledge of God and of Jesus our Lord, seeing that His divine power 3 has given us all things that are needful for life and godliness, through our knowledge of Him who has appealed to us by His own glorious perfections.

It is by means of these that He has 4  
'Rely upon granted us His precious and wondrous  
God's promises, in order that through them you  
Promises and grow may, one and all, become sharers in the  
more and very nature of God, having completely  
more escaped the corruption which exists in the  
Christlike' world through earthly cravings. But for 5  
this very reason—adding, on your part, all earnestness—along with your faith, manifest also a noble character : along with a noble character, knowledge ; along with knowledge, self-control ; along with self- 6 control, power of endurance ; along with power of endurance, godliness ; along with godliness, brotherly 7 affection ; and along with brotherly affection, love. If these things exist in you, and continually increase, 8 they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking 9 is blind and cannot see distant objects, in that he has forgotten that he has been cleansed from his old sins.

**The  
Need for  
persistent  
Faithfulness**

For this reason, brethren, be all the more in earnest to make sure that God has called you and chosen you; for it is certain that so long as you practise these things, you will never stumble. And so a triumphant admission into the eternal Kingdom of our Lord and Saviour Jesus Christ will be freely granted to you.

**Peter's  
Earnestness  
in view  
of his  
approaching  
Death**

For this reason I shall always persist in reminding you of these things, although you know them and are steadfast believers in the truth which you already possess. But I think it right, so long as I remain in the body, my present dwelling-place, to arouse you by such reminders. For I know that the time for me to lay aside my body is now rapidly drawing near, even as our Lord Jesus Christ has revealed to me. So on every possible occasion I will also do my best to enable you to recall these things after my departure.

**Christ's  
Trans-  
figuration a  
Pledge and  
Foretaste  
of His  
Parousia**

For when we made known to you the power and Coming of our Lord Jesus Christ, we were not eagerly following cleverly devised legends, but we had been eye-witnesses of His majesty. He received honour and glory from God the Father, and out of the wondrous glory words such as these were spoken to Him, "This is My dearly-loved Son, in whom I take delight." And we ourselves heard these words come from Heaven, when we were with Him on the holy mountain.

**The ancient  
Scriptures  
also testify  
to His  
glorious  
Advent**

And in the written word of prophecy we have something more permanent; to which you do well to pay attention—as to a lamp shining in a dimly-lighted place—until day dawns and the morning star rises in your hearts. But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did



any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit.

But there were also false prophets among 1 2  
the people, as there will be teachers of  
falsehood among you also, who will  
cunningly introduce fatal divisions, dis-  
owning even the Sovereign Lord who has  
redeemed them, and bringing on them-  
selves swift destruction. And in their 2  
immoral ways they will have many eager disciples,  
through whom religion will be brought into disrepute.  
Thirsting for riches, they will trade on you with their 3  
canting talk. From of old their judgement has been  
working itself out, and their destruction has not been  
slumbering.

For God did not spare angels when 4  
they had sinned, but hurling them down  
to Tartarus consigned them to caves of  
darkness, keeping them in readiness for  
judgement. And He did not spare the 5  
ancient world, although He preserved Noah, a herald  
of righteousness, with seven others, when He brought  
a deluge on the world of the ungodly. He reduced 6  
to ashes the cities of Sodom and Gomorrah, and  
condemned them to overthrow, making them an  
example to people who might in future be living  
godless lives. But when righteous Lot was sore 7  
distressed by the gross misconduct of immoral men  
He rescued him. (For their lawless deeds were 8  
torture, day after day, to the pure soul of that  
righteous man—all that he saw and heard whilst  
living in their midst.) Since all this is so, the 9  
Lord knows how to rescue godly men from  
temptation, and on the other hand how to keep  
the unrighteous under punishment in readiness  
for the Day of Judgement, and especially those  
who are abandoned to sensuality—craving, as 10  
they do, for polluted things, and scorning  
control.

**A**  
**Description**  
**of the False**  
**Teachers.**  
**Their sure**  
**Ruin**

Fool-hardy and self-willed, they do not tremble when speaking evil of glorious beings ; while angels, though greater than they in might and power, do not bring any insulting accusation against such in the presence of the Lord. But these men, like brute beasts, created (with their natural instincts) only to be captured or destroyed, are abusive in matters of which they are ignorant, and in their corruption will perish, being doomed to receive a requital for their guilt. They reckon it pleasure to feast daintily in broad daylight. They are spots and blemishes, while feeding luxuriously at their love-feasts, and banqueting with you. Their very eyes are full of adultery—being eyes which never cease from sin. These men set traps to catch unstedfast souls, their own hearts being well trained in greed. They are fore-doomed to God's curse ! Forsaking the straight road, they have gone astray, having eagerly followed in the steps of Balaam, the son of Beor, who was bent on securing the wages of unrighteousness. But he was rebuked for his transgression : a dumb ass spoke with a human voice and checked the madness of the Prophet.

**They**  
**corrupt and**  
**enslave their**  
**fellow Men**

These people are wells without water, mists driven along by a storm, men for whom the dense darkness has been reserved. For while they pour out their frivolous and arrogant talk, they use earthly cravings—every kind of immorality—as a bait to entrap men who are just escaping from the influence of those who live in error. And they promise them freedom, although they are themselves the slaves of what is corrupt. For a man is the slave of any one by whom he has been worsted in fight.

**Backsliders**  
**—their**  
**Misery and**  
**Degradation**

For if, after escaping from the pollutions of the world through a full knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state has become

worse than their first. For it would have been better 21  
for them not to have fully known the way of  
righteousness, than, after knowing it, to turn back  
from the holy commandments in which they were  
instructed. Their case is that described in the true 22  
proverb, "A DOG RETURNS TO WHAT HE HAS  
VOMITED" (Prov. xxvi. 11), and also in the other  
proverb, "The sow has washed itself and now goes  
back to roll in its filth."

**The Object  
of this  
Letter** This letter which I am now writing to 1 3  
you, dear friends, is my second letter. In  
both my letters I seek to revive in your  
honest minds the memory of certain things,  
so that you may recall the words spoken long ago by 2  
the holy Prophets, and the commandments of our  
Lord and Saviour given you through your Apostles.

**Men would  
come  
ridiculing  
Warnings  
as to  
Judgement** But, above all, remember that, in the 3  
last days, men will come who make a  
mock at everything—men governed only  
by their own passions, and asking, 4  
"What has become of His promised  
Return? For from the time our fore-  
fathers fell asleep all things continue as they have  
been ever since the creation of the world."

For they are wilfully blind to the fact that there 5  
were heavens which existed of old, and an earth, the  
latter arising out of water and extending continuously  
through water, by the command of God; and that, by 6  
means of these, the then existing race of men was  
overwhelmed with water and perished. But the 7  
present heavens and the present earth are, by the  
command of the same God, kept stored up, reserved  
for fire in preparation for a day of judgement and  
of destruction for the ungodly.

**The Day of  
Christ. Its  
Certainty  
and sudden  
Coming** But there is one thing, dear friends, 8  
which you must not forget. With the  
Lord one day resembles a thousand years  
and a thousand years resemble one day.  
The Lord is not slow in fulfilling His 9  
promise, in the sense in which some men speak

of slowness. But He bears patiently with you, His desire being that no one should perish but that all should come to repentance. The day of the Lord will come like a thief—it will be a day on which the heavens will pass away with a rushing noise, the elements be destroyed in the fierce heat, and the earth and all the works of man be utterly burnt up.

**‘Live nobly in preparation for that Day’** Since all these things are thus predestined to dissolution, what sort of men ought you to be found to be in all holy living and godly conduct, eagerly looking forward to the coming of the day of God, by reason of which the heavens, all ablaze, will be destroyed, and the elements will melt in the fierce heat? But in accordance with His promise we are expecting new heavens and a new earth, in which righteousness will dwell.

**Absolute Perfection to be striven for** Therefore, dear friends, since you have these expectations, earnestly seek to be found in His presence, free from blemish or reproach, in peace. And always regard the patient forbearance of our Lord as salvation, as our dear brother Paul also has written to you in virtue of the wisdom granted to him. That is what he says in all his letters, when speaking in them of these things. In those letters there are some statements hard to understand, which ill-taught and unprincipled people pervert, just as they do the rest of the Scriptures, to their own ruin.

**A final Warning and Exhortation** You, therefore, dear friends, having been warned beforehand, must continually be on your guard so as not to be led astray by the false teaching of immoral men nor fall from your own steadfastness. But be always growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

To Him be all glory, both now and to the day of Eternity!

# JOHN'S FIRST LETTER

## *Introduction*

**Eternal Life** That which was from the beginning, 1 **1**  
**has been** which we have listened to, which we have  
**manifested** seen with our own eyes, and our own  
**in Jesus** hands have handled concerning the Word  
of Life—the Life was manifested, and we have seen 2  
and bear witness, and we declare unto you the Life  
of the Ages which was with the Father and was  
manifested to us—that which we have seen and 3  
listened to we now announce to you also, in order  
that you also may have fellowship in it with us, and  
this fellowship with us is fellowship with the Father  
and with His Son Jesus Christ. And we write 4  
these things in order that our joy may be made  
complete.

## *Some vivid Contrasts*

**'Live in** This is the Message which we have 5  
**the Light** heard from the Lord Jesus and now  
**and confess** deliver to you—God is Light, and in Him  
**your Sins'** there is no darkness. If, while we are 6  
living in darkness, we profess to have fellowship  
with Him, we speak falsely and are not adhering to  
the truth. But if we live in the light as He is in 7  
the light, we have fellowship with one another, and  
the blood of Jesus, His Son, cleanses us from all sin.  
If we claim to be already free from sin, we lead 8  
ourselves astray and the truth has no place in our  
hearts. If we confess our sins, He is so faithful 9  
and just that He forgives us our sins and cleanses  
us from all unrighteousness. If we deny that we 10  
have sinned, we make Him a liar, and His Message  
has no place in our hearts.

The Saviour  
of the  
World. Only  
the obedient  
really know  
Him

Dear children, I write thus to you in 1  
order that you may not sin. If any one  
sins, we have an Advocate with the Father  
—Jesus Christ the righteous; and He is 2  
an atoning sacrifice for our sins, and not  
for ours only, but also for the sins of the  
whole world. And by this we may know that we 3  
know Him—if we obey His commands. He who 4  
professes to know Him, and yet does not obey His  
commands, is a liar, and the truth has no place in  
his heart. But whoever obeys His Message, in him 5  
love for God has in very deed reached perfection.  
By this we can know that we are in Him. The man 6  
who professes to be continuing in Him is himself  
also bound to live as He lived.

Those who  
disobey the  
Law of  
brotherly  
Love are in  
Darkness

My dearly-loved friends, it is no new 7  
command that I am now giving you, but  
an old command which you have had  
from the very beginning. By the old  
command I mean the teaching which you  
have already received. And yet I *am* 8  
giving you a new command, for such it really is, so  
far as both He and you are concerned: because the  
darkness is now passing away and the light, the true  
light, is already beginning to shine. Any one who 9  
professes to be in the light and yet hates his brother  
man is still in darkness. He who loves his brother 10  
man continues in the light, and his life puts no  
stumbling-block in the way of others. But he who 11  
hates his brother man is in darkness and is walking  
in darkness; and he does not know where he is  
going—because the darkness has blinded his eyes.

Reasons  
why this  
Letter was  
written

I am writing to you, dear children, be- 12  
cause for His sake your sins are forgiven  
you. I am writing to you, fathers, be- 13  
cause you know Him who has existed  
from the very beginning. I am writing to you  
young men, because you have overcome the Evil  
one.

I have written to you, children, because you know 14

the Father. I have written to you, fathers, because you know Him who has existed from the very beginning. I have written to you, young men, because you are strong and God's Message still has a place in your hearts, and you have overcome the Evil one.

Do not love the world, nor the things 15  
 Love for this passing World cannot co-exist with Love for God  
 in the world. If any one loves the world, there is no love in his heart for the Father. For the things in the world—the crav- 16  
 ings of the earthly nature, the cravings of the eyes, the show and pride of life— they all come, not from the Father, but from the world. And the world, with its cravings, is passing 17  
 away, but he who does God's will continues for ever.

### *Warnings against Backsliders and false Teachers*

Dear children, the last hour has come ; 18  
 Anostasy a Sign that the End of the Age was at Hand  
 and as you once heard that there was to be an anti-Christ, so even now many anti-Christ's have appeared. By this we may know that the last hour has come. They have gone forth from our midst, but they did 19  
 not really belong to us ; for had they belonged to us, they would have remained with us. But they left us that it might be manifest that professed believers do not all belong to us. As for you, you have an anoint- 20  
 ing from the holy One and have perfect knowledge. I have written to you, not because you are ignorant 21  
 of the truth, but because you know it, and you know that nothing false comes from the truth.

Who is a liar compared with him who 22  
 The Denial or Acknowledgement of Jesus as the Christ  
 denies that Jesus is the Christ? He who disowns the Father and the Son is the anti-Christ. No one who disowns the Son 23  
 has the Father. He who acknowledges the Son has also the Father. As for you, let the 24  
 teaching which you have received from the very beginning continue in your hearts. If that teaching

does continue in your hearts, you also will continue to be in union with the Son and with the Father. And this is the promise which He Himself has given us—the Life of the Ages.

‘Taught by  
the Spirit,  
maintain  
Union with  
Christ’

I have thus written to you concerning those who are leading you astray. And as for you, the anointing which you received from Him remains within you, and there is no need for any one to teach you. But since His anointing gives you instruction in all things—and is true and is no falsehood—you are continuing in union with Him even as it has taught you to do.

And now, dear children, continue in union with Him; so that, if He re-appears, we may have perfect confidence, and may not shrink away in shame from His presence at His Coming. Since you know that He is righteous, be assured also that the man who habitually acts righteously is a child of His.

### *God's Children and the Devil's Children*

God's wondrous Love  
inspires  
with Hope  
and makes  
us pure

See what marvellous love the Father has bestowed upon us—that we should be called God's children: and that is what we are. For this reason the world does not recognize us—because it has not known Him. Dear friends, we are now God's children, but what we are to be in the future has not yet been fully revealed. We know that if Christ re-appears we shall be like Him, because we shall see Him as He is. And every man who has this hope fixed on Him, purifies himself so as to be as pure as He is.

Sin cannot  
co-exist  
with Union  
with Christ

Every one who is guilty of sin is also guilty of violating Law; for sin is the violation of Law. And you know that He appeared in order to take away sins; and in Him there is no sin. No one who continues in union with Him lives in sin: no one who lives in sin has seen Him or knows Him.



Righteous-  
ness impos-  
sible apart  
from a  
righteous  
Life

Dear children, let no one lead you 7  
astray. The man who acts righteously is  
righteous, just as He is righteous. He 8  
who is habitually guilty of sin is a child  
of the Devil, because the Devil has been  
a sinner from the very beginning. The

Son of God appeared for the purpose of undoing the  
work of the Devil.

Sin cannot  
co-exist  
with divine  
Sonship

No one who is a child of God is habitu- 9  
ally guilty of sin. A God-given germ of  
life remains in him, and he cannot habitu-  
ally sin—because he is a child of God.

By this we can distinguish God's children and the 10  
Devil's children : no one who fails to act righteously  
is a child of God, nor he who does not love his  
brother man. For this is the Message you have heard 11  
from the very beginning—that we are to love one  
another. We are not to resemble Cain, who was a 12  
child of the Evil one and killed his own brother.  
And why did he kill him? Because his own  
actions were wicked and his brother's actions  
righteous.

Love for  
Man, as  
Man, a Sign  
that we  
already have  
eternal Life

Do not be surprised, brethren, if the 13  
world hates you. As for us, we know that 14  
we have already passed out of death into  
Life—because we love our brother men.  
He who is destitute of love continues dead.

Every one who hates his brother man is 15  
a murderer; and you know that no murderer has the  
Life of the Ages continuing in him.

True Love  
is defined,  
and  
measured,  
by Christ's  
Cross

We know what love is—through Christ's 16  
having laid down His life on our behalf;  
and in the same way we ought to lay  
down our lives for our brother men. But 17  
if any one has this world's wealth and  
sees that his brother man is in need, and

yet hardens his heart against him—how can such  
a one continue to love God? Dear children, let us 18  
not love in words only nor with the lips, but in deed  
and in truth.

Obedience  
brings us  
Peace and  
renders  
Prayer  
effective

And in this way we shall come to know 19  
that we are loyal to the truth, and shall  
satisfy our consciences in His presence in 20  
whatever matters our hearts condemn us  
—because God is greater than our hearts  
and knows everything. Dear friends, if 21  
our hearts do not condemn us, we have perfect  
confidence towards God; and whatever we ask for 22  
we obtain from Him, because we obey His commands  
and do the things which are pleasing in His sight.  
And this is His command—that we are to believe in 23  
His Son Jesus Christ and love one another, just as  
He has commanded us to do. The man who obeys 24  
His commands continues in union with God, and  
God continues in union with him; and through His  
Spirit whom He has given us we can know that He  
continues in union with us.

### *The Conflict between Truth and Falsehood*

Dear friends, do not believe every spirit, 1  
'Discriminate between true and false Teaching' but put the spirits to the test to see  
whether they are from God; for many  
false teachers have gone out into the  
world. The test by which you may 2  
recognize the Spirit of God is that every spirit which  
acknowledges that Jesus Christ has come as man  
is from God, and that no spirit is from God which 3  
does not acknowledge this about Jesus. Such is the  
spirit of the anti-Christ; of whose coming you have  
heard, and it is already in the world.

God's Spirit  
delivers us  
from false  
Teaching

As for you, dear children, you are God's 4  
children, and have successfully resisted  
them; for greater is He who is in you  
than he who is in the world. They are 5  
the world's children, and so their language is that  
of the world, and the world listens to them. We 6  
are God's children. The man who is beginning to  
know God listens to us, but he who is not a child  
of God does not listen to us. By this test we can  
distinguish the Spirit of truth from the spirit of error.

*The Duty of Brotherly Love*

There is no  
divine  
Sonship  
apart from  
brotherly  
Love

Dear friends, let us love one another; 7  
for love has its origin in God, and every  
one who loves has become a child of God  
and is beginning to know God. He who 8  
is destitute of love has never had any  
knowledge of God; because God is love.

God's love for us has been manifested in that He 9  
has sent His only Son into the world so that  
we may have life through Him. This is love 10  
indeed--we did not love God, but He loved us  
and sent His Son to be an atoning sacrifice for  
our sins.

Union with  
God is  
impossible  
apart from  
brotherly  
Love

Dear friends, if God has so loved us, 11  
we also ought to love one another. No 12  
one has ever yet seen God. If we love  
one another, God continues in union with  
us, and His love in all its perfection is in  
our hearts. We can know that we are 13

continuing in union with Him and that He is con-  
tinuing in union with us, by the fact that He has  
given us a portion of His Spirit. And we have seen 14  
and bear witness that the Father has sent the Son  
to be the Saviour of the world. Whoever acknow- 15  
ledges that Jesus is the Son of God--God continues  
in union with him, and he continues in union with  
God. And, as for us, we know the love which God 16  
has for us, and we confide in it.

God's great  
Love  
inspires  
us with  
Confidence  
and Love

God is love, and he who continues to  
love continues in union with God, and  
God continues in union with him. Our 17  
love will be manifested in all its per-  
fection by our having complete confidence  
on the day of the Judgement; because just

what He is, we also are in the world. Love has 18  
in it no element of fear; but perfect love drives  
away fear, because fear involves pain, and if a man  
gives way to fear, there is something imperfect in  
his love. We love because God first loved us. If 19, 20

any one says that he loves God, while he hates his brother man, he is a liar ; for he who does not love his brother man whom he has seen, cannot love God whom he has not seen. And the command 21 which we have from Him is that he who loves God must love his brother man also.

**Sure Proofs of divine Sonship follow Faith** Every one who believes that Jesus is 1 the Christ is a child of God ; and every one who loves the Father loves also Him who is the Father's Child. The fact that 2 we love God Himself, and obey His commands, is a proof that we love God's children. Love for God 3 means obedience to His commands ; and His commands are not irksome. For every child of God 4 overcomes the world ; and the victorious principle which has overcome the world is our faith. Who 5 but the man that believes that Jesus is the Son of God overcomes the world?

**God's threefold Testimony as to His Gift of eternal Life in Christ** Jesus Christ is He who came with 6 water and blood ; not with the water only, but with the water and with the blood. And it is the Spirit who gives testimony—because the Spirit is the Truth. For there are three that give testimony— 7 the Spirit, the water, and the blood ; and 8 there is complete agreement between these three. If 9 we accept the testimony of men, God's testimony is greater : for God's testimony consists of the things which He has testified about His Son. He who 10 believes in the Son of God has the testimony in his own heart : he who does not believe God has made Him a liar, in that he has refused to accept the testimony which God has given about His Son. And that testimony is to the effect that God has 11 given us the Life of the Ages, and that this Life is in His Son. He who has the Son has the 12 Life : he who has not the Son of God has not the Life.

*Conclusion*

**The** I write all this to you in order that you 13  
**Certainty of** who believe in the Son of God may know  
**eternal Life.** for certain that you already have the Life  
**Prayer for** of the Ages. And we have an assured 14  
**ourselves** confidence that whenever we ask anything  
**and others** in accordance with His will, He listens to  
 us. And since we know that He listens to us, then 15  
 whatever we ask, we know that we have the things  
 which we have asked from Him. If any one sees 16  
 a brother man committing a sin which is not unto  
 death, he shall ask and God shall give him life—  
 for those who do not sin unto death. There is such  
 a thing as sin unto death ; for that I do not bid him  
 make request. Any kind of wrongdoing is sin ; but 17  
 there is sin which is not unto death.

**The great** We know that no one who is a child 18  
**Facts of the** of God lives in sin, but He who is God's  
**Christian** Child keeps him, and the Evil one cannot  
**Faith** touch him. We know that we are children 19  
 of God, and that the whole world lies in the power  
 of the Evil one. And we know that the Son of God 20  
 has come, and has given us understanding so that  
 we know the true One, and are in union with the  
 true One—that is, we are in union with His Son  
 Jesus Christ. He is the true God and the Life of  
 the Ages.

Dear children, guard yourselves from idols. 21

## JOHN'S SECOND LETTER

**Greeting**      The Elder to the elect lady and her 1  
children. Truly I love you all, and not I 2  
alone, but also all who know the truth, for the sake 3  
of the truth which is continually in our hearts and  
will be with us for ever. Grace, mercy and peace 3  
will be with us from God the Father, and from  
Jesus Christ the Son of the Father, in truth and  
love.

**Commenda-  
tion and  
Warning**      It is an intense joy to me to have found 4  
some of your children living true Christian  
lives, in obedience to the command which  
we have received from the Father. And 5  
now, dear lady, I pray you—writing to you, as I do,  
not a new command, but the one which we have had  
from the very beginning—let us love one another.  
The love of which I am speaking consists in our 6  
living in obedience to God's commands. God's com-  
mand is that you should live in obedience to what  
you all heard from the very beginning. For many 7  
deceivers have gone out into the world—men who  
do not acknowledge Jesus as Christ who has come  
in human nature. Such a one is 'the deceiver' and  
the 'anti-Christ.'

**The Need of  
simple  
Fidelity to  
Christ**      Keep guard over yourselves, so that you 8  
may not lose the results of your good  
deeds, but may receive back a full reward.  
No one has God, who instead of remain- 9  
ing true to the teaching of Christ, presses on in  
advance: but he who remains true to that teaching  
has both the Father and the Son. If any one who 10  
comes to you does not bring this teaching, do not  
receive him under your roof nor bid him Farewell.  
He who bids him Farewell is a sharer in his evil 11  
deeds.

**Conclusion** I have a great deal to say to you all, 12  
but will not write it with paper and ink.  
Yet I hope to come to see you and speak face to  
face, so that your happiness may be complete.

The children of your elect sister send greetings 13  
to you.

## JOHN'S THIRD LETTER

**Greeting and Commendation** The Elder to his dear friend Gaius. 1  
Truly I love you.

My dear friend, I pray that you may in 2  
all respects prosper and enjoy good health,  
just as your soul already prospers. For it is an 3  
intense joy to me when brethren come and bear  
witness to your fidelity to the truth—that you live in  
obedience to the truth. I have no greater joy than to 4  
hear that my children are living in obedience to the  
truth.

My dear friend, you are acting faithfully in all your 5  
behaviour towards the brethren, even when they are  
strangers to you. They have testified, in the presence 6  
of the Church, to your love ; and you will do well to  
help them on their journey in a manner worthy of  
your fellowship with God. For it is for Christ that 7  
they have gone forth, accepting nothing from the  
Gentiles. It is therefore our duty to show hospitality 8  
to such men, so that we may be fellow workers in  
promoting the truth.

**Diotrephes** I wrote to the Church, but Diotrephes, 9  
who loves to have the first place among  
them, refuses to listen to us. For this reason, if I 10  
come, I shall not forget his conduct, nor his idle and  
mischievous talk against us. And he does not stop  
there: he not only will not receive the brethren, but  
those who desire to do this he hinders, and excludes  
them from the Church.

My dear friend, do not follow wrong examples, but 11  
right ones. He who habitually does what is right is a  
child of God: he who habitually does what is wrong  
has not seen God.

**Demetrius** The character of Demetrius has the 12  
approval of all men, and of the truth  
itself. We also express our approval of it, and you



know that we only give our approval to that which is true.

**Conclusion** I have a great deal to say to you, but I 13  
do not wish to go on writing it with ink  
and pen. But I hope to see you very soon, and then 14  
we will speak face to face.

Peace be with you. Our friends send greetings to  
you. Greet our friends individually.

## JUDE'S LETTER

**Greeting** Jude, a bondservant of Jesus Christ and 1  
a brother of James :

To those who are in God the Father, infolded in His love, and kept for Jesus Christ, and called. May 2  
mercy, peace and love be abundantly granted to you.

**An Encouragement to defend Christian Truth** Dear friends, since I am eager to begin 3  
a letter to you on the subject of our common salvation, I find myself constrained to write and cheer you on to the vigorous defence of the faith delivered once for all to God's people. For certain persons 4  
have crept in unnoticed—men spoken of in ancient writings as pre-destined to this condemnation—ungodly men, who pervert the grace of our God into an excuse for immorality, and disown Jesus Christ, our only Sovereign and Lord.

**Ancient Examples of Retribution for Disobedience** I desire to remind you—although the 5  
whole matter is already familiar to you—that the Lord saved a people out of the land of Egypt, but afterwards destroyed those who had no faith. And angels— 6  
those who did not keep the position originally assigned to them, but deserted their own proper abode—He reserves in everlasting bonds, in darkness, in preparation for the judgement of the great day. So 7  
also Sodom and Gomorrah—and the neighbouring towns in the same manner—having been guilty of gross fornication and having gone astray in pursuit of unnatural vice, are now before us as a specimen of the fire of the Ages in the punishment which they are undergoing. Yet in just the same way these dreamers 8  
also pollute the body, while they set authority at naught and speak evil of dignities.

**False  
Teachers.  
Their  
Insolence  
and Greed**

But Michael the Archangel, when 9  
contending with the Devil and arguing  
with him about the body of Moses, did not  
dare to pronounce judgement on him in  
abusive terms, but simply said, "The  
Lord rebuke you." Yet these men are abusive in 10  
matters of which they know nothing, and in things  
which, like the brutes, they understand instinctively  
—in all these they corrupt themselves. Alas for 11  
them; for they have followed in the steps of Cain;  
for the sake of gain they have rushed on headlong  
in the evil ways of Balaam; and have perished in  
rebellion like that of Korah!

**Their selfish,  
useless,  
shameful  
Lives**

These men—sunken rocks!—are those 12  
who share the pleasure of your love-feasts,  
unrestrained by fear while caring only for  
themselves; clouds without water, driven  
away by the winds; trees that cast their fruit,  
barren, doubly dead, uprooted; wild waves of the 13  
sea, foaming out their own shame; wandering stars,  
for whom is reserved dense darkness of age-long  
duration.

**The  
Prediction  
of Enoch**

It was also about these that Enoch, who 14  
belonged to the seventh generation from  
Adam, prophesied, saying,

"The Lord has come, attended by  
myriads of His people, to execute judgement upon 15  
all, and to convict all the ungodly of all the ungodly  
deeds which in their ungodliness they have com-  
mitted, and of all the hard words which they, un-  
godly sinners as they are, have spoken against Him."

These men are murmurers, ever bemoaning their 16  
lot. Their lives are guided by their evil passions,  
and their mouths are full of big, boastful words,  
while they treat individual men with admiring rever-  
ence for the sake of the advantage they can gain.

But as for you, my dearly-loved friends, 17  
remember the words that before now  
were spoken by the Apostles of our Lord  
Jesus Christ—how they declared to you, 18

**The Pre-  
diction of  
the Apostles**

"In the last times there shall be scoffers, obeying only their own ungodly passions." These are those 19 who cause divisions. They are men of the world, wholly unspiritual.

**The Readers' Duties to themselves and the false Teachers** But you, my dearly-loved friends, build- 20 ing yourselves up on the basis of your most holy faith and praying in the Holy Spirit, must keep yourselves safe in the 21 love of God, waiting for the mercy of our Lord Jesus Christ which will result in the Life of the Ages. Some, when they argue with you, 22 you must endeavour to convince; others you must 23 try to save, as brands plucked from the flames; and on others look with pity mingled with fear, while you hate every trace of their sin.

**All Glory ascribed to God** But to Him who is able to keep you 24 safe from stumbling, and cause you to stand in the presence of His glory free from blemish and full of exultant joy—to the only God our Saviour—through Jesus Christ 25 our Lord, be ascribed glory, majesty, might, and authority, as it was before all time, is now, and shall be to all the Ages! Amen.

# THE REVELATION OF JOHN

## *Introduction*

**The Book  
and its  
Writer**

The revelation given by Jesus Christ, 1 1  
which God granted Him, that He might  
make known to His servants certain events  
which must shortly come to pass : and He

sent His angel and communicated it to His servant  
John. This is the John who taught the truth con- 2  
cerning the Word of God and the truth told us by  
Jesus Christ—a faithful account of what he had seen.  
Blessed is he who reads and blessed are those who 3  
listen to the words of this prophecy and lay to heart  
what is written in it ; for the time for its fulfilment  
is now close at hand.

**Greeting**

John sends greetings to the seven 4  
Churches in the province of Asia. May  
grace be granted to you, and peace, from Him who  
is and was and evermore will be ; and from the  
seven Spirits which are before His throne ; and from 5  
Jesus Christ, the truthful Witness, the first of the  
dead to be born to Life, and the Ruler of the kings  
of the earth.

**Ascription  
of Praise**

To Him who loves us and has freed  
us from our sins with His own blood,  
and has formed us into a Kingdom, to 6  
be priests to God, His Father—to Him be ascribed  
the glory and the power until the Ages of the Ages.  
Amen.

He is coming in the clouds, and every eye will 7  
see Him, and so will those who pierced Him ; and  
all the nations of the earth will gaze on Him and  
mourn. Even so. Amen.

“ I am the Alpha and the Omega,” says the Lord 8  
God, “ He who is and was and evermore will be—  
the Ruler of all.”

**The Coming of the Message** I John, your brother, and a sharer with 9  
 you in the sorrows and Kingship and  
 patient endurance of Jesus, found myself  
 in the island of Patmos, on account of  
 the Word of God and the truth told us by Jesus.  
 In the Spirit I found myself present on the day of 10  
 the Lord, and I heard behind me a loud voice  
 which resembled the blast of a trumpet. It  
 said, 11

“Write forthwith in a roll an account of what you  
 see, and send it to the seven Churches—to Ephesus,  
 Smyrna, Pergamum, Thyateira, Sardis, Philadelphia  
 and Laodicea.”

**A Vision of the glorified Redeemer** I turned to see who it was that was 12  
 speaking to me; and then I saw seven  
 golden lampstands, and in the centre of 13  
 the lampstands some One resembling the  
 Son of Man, clothed in a robe which reached to His  
 feet, and with a girdle of gold across His breast.  
 His head and His hair were white, like white wool 14  
 —as white as snow; and His eyes resembled a flame  
 of fire. His feet were like silver-bronze, when it is 15  
 white-hot in a furnace; and His voice resembled  
 the sound of many waters. In His right hand He 16  
 held seven stars, and a sharp, two-edged sword was  
 seen coming from His mouth; and His glance re-  
 sembled the sun when it is shining with its full  
 strength.

**Words of Encouragement, Life, and Hope** When I saw Him, I fell at His feet as 17  
 if I were dead. But He laid His right  
 hand upon me and said,

“Do not be afraid: I am the First and  
 the Last, and the ever-living One. I died; but I 18  
 am now alive until the Ages of the Ages, and I  
 have the keys of the gates of Death and of Hades!  
 Write down therefore the things you have just seen, 19  
 and those which are now taking place, and those  
 which are soon to follow: the secret meaning of 20  
 the seven stars which you have seen in My right  
 hand, and of the seven lampstands of gold. The

seven stars are the ministers of the seven Churches, and the seven lampstands are the seven Churches.

### *The Letters to the seven Churches*

**The Letter to Ephesus**      "To the minister of the Church in 1 2  
Ephesus write as follows :

"This is what He who holds the seven stars in the grasp of His right hand says—He who walks to and fro among the seven lampstands of gold. I know your doings and your toil 2 and patient suffering. And I know that you cannot tolerate wicked men, but have put to the test those who say that they themselves are Apostles but are not, and you have found them to be liars. And you 3 endure patiently and have borne burdens for My sake and have never grown weary. Yet I have this 4 against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height 5 from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in your favour: you 6 hate the doings of the Nicolaitans, which I also hate.

"Let all who have ears give heed to what the 7 Spirit is saying to the Churches. To him who overcomes I will give the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God.'

**The Letter to Smyrna**      "To the minister of the Church at 8  
Smyrna write as follows :

"This is what the First and the Last says—He who died and has returned to life. Your sufferings I know, and your poverty— 9 but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss your 10 fears concerning all that you are about to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test,

and for ten days you will have to endure persecution. Be faithful to the End, even if you have to die, and then I will give you the victor's Wreath of Life.

"Let all who have ears give heed to what the Spirit is saying to the Churches. He who overcomes shall be in no way hurt by the Second Death.'

"To the minister of the Church at Pergamum write as follows :

The  
Letter to  
Pergamum

"This is what He who has the sharp, two-edged sword says. I know where you dwell. Satan's throne is there ; and yet you are true to Me, and did not deny your faith in Me, even in the days of Antipas My witness and faithful friend, who was put to death among you, in the place where Satan dwells. Yet I have a few things against you, because you have with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and commit fornication. So even you have some that cling in the same way to the teaching of the Nicolaitans. Repent, at once ; or else I will come to you quickly, and will make war upon them with the sword which is in My mouth.

"Let all who have ears give heed to what the Spirit is saying to the Churches. He who overcomes—to him I will give some of the hidden Manna, and a white stone ; and—written upon the stone and known only to him who receives it—a new name.'

"To the minister of the Church at Thyateira write as follows :

The  
Letter to  
Thyateira

"This is what the Son of God says—He who has eyes like a flame of fire, and feet resembling silver bronze. I know your doings, your love, your faith, your service, and your patient endurance ; and that of late you have toiled harder than you did at first. Yet I have this against you, that you tolerate the woman Jezebel, who calls her-



self a prophetess and by her teaching leads astray My servants, so that they commit fornication and eat what has been sacrificed to idols. I have given her 21 time to repent, but she is determined not to repent of her fornication. I tell you that I am about to cast 22 her upon a bed of sickness, and I will severely afflict those who commit adultery with her, unless they repent of conduct such as hers. Her children too 23 shall surely die; and all the Churches shall come to know that I am He who searches into men's inmost thoughts; and to each of you I will give a requital which shall be in accordance with what your conduct has been. But to you, the rest of you 24 in Thyateira, all who do not hold this teaching and are not the people who have learnt the "deep things," as they call them (the deep things of Satan!)—to you I say that I lay no other burden on you. Only 25 that which you already possess, cling to until I come.

"And to him who overcomes and obeys my commands to the very end, I will give authority over the nations of the earth. And he shall be their shepherd, 27 ruling them with a rod of iron, just as earthenware jars are broken to pieces; and his power over them shall be like that which I Myself have received from My Father; and I will give him the Morning Star. 28 Let all who have ears give heed to what the Spirit 29 is saying to the Churches."

"To the minister of the Church at 1 3

The  
Letter to  
Sardis

Sardis write as follows:

"This is what He who has the seven Spirits of God and the seven stars says.

I know your doings—you are supposed to be alive, but in reality you are dead. Rouse yourself and keep 2 awake, and strengthen those things which remain but have well-nigh perished; for I have found no doings of yours free from imperfection in the sight of My God. Be mindful, therefore, of the lessons you have 3 received and heard. Continually lay them to heart, and repent. If, however, you fail to rouse yourself

and keep awake, I shall come upon you suddenly like a thief, and you will certainly not know the hour at which I shall come to judge you. Yet you have in 4 Sardis a few who have not soiled their garments; and they shall walk with Me in white; for they are worthy.

“In this way he who overcomes shall be clothed 5 in white garments; and I will certainly not blot out his name from the Book of Life, but will acknowledge him in the presence of My Father and His angels. Let all who have ears give heed to what the Spirit 6 is saying to the Churches.’

**The Letter to Philadelphia** “To the minister of the Church at 7 Philadelphia write as follows:

“This is what the holy One and the true says—He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. I know your doings. I have put 8 an opened door in front of you, which no one can shut; because you have but a little power, and yet you have guarded My word and have not disowned Me. I will cause some belonging to Satan’s syna- 9 gogue who say that they themselves are Jews, and are not, but are liars—I will make them come and fall at your feet and know for certain that I have loved you. Because in spite of suffering you have 10 guarded My word, I in turn will guard you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabitants of the earth. I am coming quickly: cling to that which 11 you already possess, so that your wreath of victory be not taken away from you.

“He who overcomes—I will make him a pillar in 12 the Sanctuary of My God, and he shall never go out from it again. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is to come down out of Heaven from My God, and My own new name. Let all who 13 have ears give heed to what the Spirit is saying to the Churches.’

The  
Letter to  
Laodicea

“And to the minister of the Church at 14  
Laodicea write as follows :

“This is what the Amen says—the true  
and faithful Witness, the Beginning and  
Lord of God’s Creation. I know your doings—you 15  
are neither cold nor hot ; I would that you were cold  
or hot ! Accordingly, because you are lukewarm and 16  
neither hot nor cold, before long I will vomit you out  
of My mouth. You say, I am rich, and have wealth 17  
stored up, and I stand in need of nothing ; and you  
do not know that if there is a wretched creature it  
is *you*—pitiable, poor, blind, naked. Therefore I 18  
counsel you to buy of Me gold refined in the fire  
that you may become rich, and white robes to  
put on, so as to hide your shameful nakedness,  
and eye-salve to anoint your eyes with, so that  
you may be able to see. All whom I hold dear, 19  
I reprove and chastise ; therefore be in earnest  
and repent. I am now standing at the door 20  
and am knocking. If any one listens to My voice  
and opens the door, I will go in to be with  
him and will feast with him, and he shall feast  
with Me.

“To him who overcomes I will give the privilege 21  
of sitting down with Me on My throne, as I also  
have overcome and have sat down with My  
Father on His throne. Let all who have ears 22  
give heed to what the Spirit is saying to the  
Churches.’”

### *A Vision of God on His Throne*

**A Door into  
Heaven  
stood open** After all this I looked and saw a door 1 **4**  
in Heaven standing open, and the voice  
that I had previously heard, which re-  
sembled the blast of a trumpet, again  
spoke to me and said,

“Come up here, and I will show you things which  
are to happen in the future.”

Immediately I found myself in the Spirit, and saw 2  
a throne in Heaven, and some One sitting on the

throne. The appearance of Him who sat there was like jasper or sard; and encircling the throne was a rainbow, in appearance like an emerald. Surrounding the throne there were also twenty-four other thrones, on which sat twenty-four Elders clothed in white robes, with victors' wreaths of gold upon their heads.

**The Beings  
and Things  
around the  
Throne** Out from the throne there came flashes of lightning, and voices, and peals of thunder, while in front of the throne seven blazing lamps were burning, which are the seven Spirits of God. And in front of the throne there seemed to be a sea of glass, resembling crystal. And midway between the throne and the Elders, and surrounding the throne, were four living creatures, full of eyes in front and behind. The first living creature resembled a lion, the second an ox, the third had a face like that of a man, and the fourth resembled an eagle flying. And each of the four living creatures had six wings, and in every direction, and within, are full of eyes; and day after day, and night after night, they never cease saying,

"Holy, holy, holy, Lord God, the Ruler of all, who wast and art and evermore shalt be."

**God's Power  
and Glory  
proclaimed** And whenever the living creatures give glory and honour and thanks to Him who is seated on the throne, and lives until the Ages of the Ages, the twenty-four Elders fall down before Him who sits on the throne and worship Him who lives until the Ages of the Ages, and they cast their wreaths down in front of the throne, saying,

"It is fitting, O our Lord and God,  
That we should ascribe unto Thee the glory and  
the honour and the power;  
For Thou didst create all things,  
And because it was Thy will they came into  
existence and were created."

*The breaking of the seven Seals*

**The Book  
of coming  
Events**

And I saw lying in the right hand of **1 5**

Him who sat on the throne a book written  
on both sides and closely sealed with  
seven seals. And I saw a mighty angel **2**

who was exclaiming in a loud voice,

"Who is worthy to open the book and break its  
seals?"

But no one in Heaven, or on earth, or under the **3**  
earth, was able to open the book or look into it.

**Only the  
Redeemer  
could open  
the Book**

And while I was weeping bitterly, **4**

because no one was found worthy to open  
the book or look into it, one of the Elders  
said to me,

"Do not weep. The Lion which belongs to the **5**  
tribe of Judah, the Root of David, has triumphed, and  
will open the book and break its seven seals."

**A Vision of  
the Lamb  
of God**

Then, midway between the throne and **6**

the four living creatures, I saw a Lamb  
standing among the Elders. He looked as  
if He had been offered in sacrifice, and He

had seven horns and seven eyes. The last-named are  
the seven Spirits of God, and have been sent far and  
wide into all the earth. So He comes, and now He **7**  
has taken the book out of the right hand of Him who  
is seated on the throne. And when He had taken the **8**  
book, the four living creatures and the twenty-four  
Elders fell down before the Lamb, having each of  
them a harp and bringing golden bowls full of  
incense, which represent the prayers of God's people.  
And now they sing a new song. **9**

"It is fitting," they say, "that Thou shouldst be the  
One to take the book

And break its seals;

Because Thou hast been offered in sacrifice,

And hast purchased for God with Thine own  
blood

Some out of every tribe and language and people  
and nation,

And hast formed them into a Kingdom to be 10  
priests to our God,

And they reign over the earth."

And I looked, and heard what seemed to 11  
**His Power** be the voices of countless angels on every  
**and Glory** side of the throne, and of the living  
**proclaimed** creatures and the Elders. Their number  
was myriads of myriads and thousands of thousands,  
and in loud voices they were singing, 12

"It is fitting that the Lamb which has been offered  
in sacrifice should receive all power and riches and  
wisdom and might and honour and glory and  
blessing."

And as for every created thing in Heaven and on 13  
earth and under the earth and on the sea, and every-  
thing that was in any of these, I heard them say,

"To Him who is seated on the throne,

And to the Lamb,

Be ascribed all blessing and honour

And glory and might,

Until the Ages of the Ages!"

Then the four living creatures said "Amen," and 14  
the Elders fell down and worshipped.

And when the Lamb broke one of the 1  
**The first** seven seals I saw it, and I heard one of  
**Seal** the four living creatures say, as if in a

voice of thunder,

"Come."

And I looked and a white horse appeared, and its 2  
rider carried a bow; and a victor's wreath was given  
to him; and he went out conquering and in order to  
conquer.

And when the Lamb broke the second 3  
**The second** seal, I heard the second living creature  
**Seal** say,

"Come."

And another horse came out—a fiery-red one; and 4  
power was given to its rider to take peace from the  
earth, and to cause men to kill one another; and a  
great sword was given to him.

**The third Seal** When the Lamb broke the third seal, I 5  
heard the third living creature say,  
"Come."

I looked, and a black horse appeared, its rider carrying a balance in his hand. And I heard what 6  
seemed to be a voice speaking in the midst of the four living creatures, and saying,

"A quart of wheat for a shilling, and three quarts of barley for a shilling; but do not injure either the oil or the wine."

**The fourth Seal** When the Lamb broke the fourth seal I 7  
heard the voice of the fourth living creature say,

"Come."

I looked and a pale-coloured horse appeared. Its 8  
rider's name was Death, and Hades came close behind him; and authority was given to them over the fourth part of the earth, to kill with the sword or with famine or pestilence or by means of the wild beasts of the earth.

**The fifth Seal** When the Lamb broke the fifth seal, 9  
I saw at the foot of the altar the souls of those whose lives had been sacrificed because of the word of God and of the testimony which they had given. And now in loud voices 10  
they cried out, saying,

"How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the inhabitants of the earth for our blood?"

And there was given to each of them a long white 11  
robe, and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were soon to be killed just as they had been.

**The sixth Seal** When the Lamb broke the sixth seal 12  
I looked, and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became

like blood. The stars in the sky also fell to the 13  
 earth, as when a fig-tree, upon being shaken by a  
 gale of wind, casts its unripe figs to the ground.  
 The sky too passed away, as if a scroll were being 14  
 rolled up, and every mountain and island was re-  
 moved from its place. The kings of the earth and 15  
 the great men, the military chiefs, the wealthy and  
 the powerful—all, whether slaves or free men—hid  
 themselves in the caves and in the rocks of the  
 mountains, while they called to the mountains and 16  
 the rocks, saying,

“Fall on us and hide us from the presence of Him  
 who sits on the throne and from the anger of the  
 Lamb; for the day of His anger—that great day— 17  
 has come, and who is able to stand?”

**The Safety of God's true Servants** After this I saw four angels standing 1 7  
 at the four corners of the earth, and  
 holding back the four winds of the earth  
 so that no wind should blow over the  
 earth or the sea or upon any tree. And I saw 2  
 another angel coming from the east and carrying  
 a seal belonging to the ever-living God. He called  
 in a loud voice to the four angels whose work it  
 was to injure the earth and the sea.

“Injure neither land nor sea nor trees,” he said, 3  
 “until we have sealed the bondservants of our God  
 upon their foreheads.”

**The 144,000** When the sealing was finished, I heard 4  
 how many were sealed out of all the tribes  
 of the descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed; 5

Of the tribe of Reuben, 12,000;

Of the tribe of Gad, 12,000;

Of the tribe of Asher, 12,000; 6

Of the tribe of Naphtali, 12,000;

Of the tribe of Manasseh, 12,000;

Of the tribe of Symeon, 12,000; 7

Of the tribe of Levi, 12,000;

Of the tribe of Issachar, 12,000;

Of the tribe of Zebulun, 12,000; 8



Of the tribe of Joseph, 12,000;  
Of the tribe of Benjamin, 12,000.

A vast  
Throng of  
gloriously  
triumphant  
Saints

After this I looked, and a vast host 9  
appeared which it was impossible for  
any one to count, gathered out of every  
nation and from all tribes and peoples  
and languages, standing before the throne

and before the Lamb, clothed in long white robes,  
and carrying palm-branches in their hands. In loud 10  
voices they were exclaiming,

"It is to our God who is seated on the throne,  
and to the Lamb, that we owe our salvation!"

All the angels were standing in a circle round 11  
the throne and round the Elders and the four living  
creatures, and they fell on their faces in front of the  
throne and worshipped God.

"Even so!" they cried: 12

"The blessing and the glory  
And the wisdom and the thanks  
And the honour and the power and the might  
Are to be ascribed to our God,  
Until the Ages of the Ages!  
Even so!"

Though  
martyred,  
full  
Salvation  
was now  
theirs  
through  
the Lamb

Then, addressing me, one of the Elders 13  
said,

"Who are these people clothed in the  
long white robes? And where have they  
come from?"

"My lord, you know," I replied. 14

"They are those," he said, "who have  
just passed through the great distress, and  
have washed their robes and made them white in  
the blood of the Lamb. For this reason they stand 15  
before the very throne of God, and render Him  
service, day after day and night after night, in His  
Sanctuary, and He who is sitting upon the throne  
will shelter them in His Tent. They will never 16  
again be hungry or thirsty, and never again will  
the sun or any scorching heat trouble them. For 17  
the Lamb who is in the front of the throne will be

their Shepherd, and will guide them to water-springs of Life, and God will wipe every tear from their eyes."

**The seventh Seal** When the Lamb broke the seventh seal, 1  
there was silence in Heaven for about half an hour.

### *The sounding of the seven Trumpets*

**The Prayers of God's People. Their Enemies punished** Then I saw the seven angels who are in 2  
the presence of God, and seven trumpets were given to them. And another angel 3  
came and stood close to the altar, carrying a censer of gold; and abundance of incense was given to him that he might place it, with the prayers of all God's people, upon the golden altar which was in front of the throne. And the smoke of the incense rose into the presence 4  
of God from the angel's hand, and mingled with the prayers of His people. So the angel took the 5  
censer; and filled it with fire from the altar, and flung it to the earth; and there followed peals of thunder, and voices, and flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets 6  
made preparations for blowing them.

**The first Trumpet** The first blew his trumpet; and there 7  
came hail and fire, mixed with blood, falling upon the earth; and a third part of the earth was burnt up, and a third part of the trees, and all the green grass.

**The second Trumpet** The second angel blew his trumpet; 8  
and what seemed to be a great mountain, all ablaze with fire, was hurled into the sea; and a third part of the sea was turned into blood. And a third part of the creatures that were 9  
in the sea—those that had life—died; and a third part of the ships were destroyed.

**The third Trumpet** The third angel blew his trumpet; and 10  
there fell from Heaven a great star, which was on fire like a torch. It fell upon a

third part of the rivers, and upon the springs of water. The name of the star is 'Wormwood;' and 11 a third part of the waters were turned into wormwood, and vast numbers of the people died from drinking the water, because it had become bitter.

**The fourth Trumpet** Then the fourth angel blew his trumpet; 12 and a curse fell upon a third part of the sun, a third part of the moon, and a third part of the stars, so that a third part of them were darkened, and for a third of the day, and also of the night, there was no light.

**Yet more fearful Woes to come** Then I looked, and I heard a solitary 13 eagle crying in a loud voice, as it flew across the sky, "Alas, alas, alas, for the inhabitants of the earth, because of the significance of the remaining trumpets which the three angels are about to blow!"

**The fifth Trumpet** The fifth angel blew his trumpet; and I 1 9 saw a Star which had fallen from Heaven to the earth; and to him was given the key of the depths of the bottomless pit, and he opened 2 the depths of the bottomless pit. And smoke came up out of the pit resembling the smoke of a vast furnace, so that the sun was darkened, and the air also, by reason of the smoke of the pit.

**The Locusts** And from the midst of the smoke there 3 came locusts on to the earth, and power was given to them resembling the power which earthly scorpions possess. And they were forbidden 4 to injure the herbage of the earth, or any green thing, or any tree. They were only to injure human beings—those who have not the seal of God on their foreheads. Their mission was not to kill, but to 5 cause awful agony for five months; and this agony was like that which a scorpion inflicts when it stings a man. And at that time people will seek death, but 6 will by no possibility find it, and will long to die, but death evades them.

The appearance of the locusts was like that of 7

horses equipped for war. On their heads they had wreaths which looked like gold. Their faces seemed 8 human and they had hair like women's hair, but their teeth resembled those of lions. They had 9 breast-plates which seemed to be made of steel; and the noise caused by their wings was like that of a vast number of horses and chariots hurrying into battle. They had tails like those of scorpions, and 10 also stings; and in their tails lay their power of injuring mankind for five months.

The locusts had a king over them—the angel of 11 the bottomless pit, whose name in Hebrew is 'Abaddon,' while in Greek he is called 'Apollyon.' The first woe is past; two other woes have still to 12 come.

**The sixth Trumpet** The sixth angel blew his trumpet; and I 13 heard a single voice speaking from among the horns of the golden incense altar which is in the presence of God. It said to the sixth 14 angel—the angel who had the trumpet,

"Set at liberty the four angels who are prisoners near the great river Euphrates."

And the four angels who had been kept in readi- 15 ness for that hour, day, month, and year, were set at liberty, so that they might kill a third part of mankind. The number of the cavalry was two hundred 16 millions; I heard their number.

**The Horses and Horsemen** And this was the appearance of the 17 horses which I saw in my vision—and of their riders. The body-armour of the riders was red, blue and yellow; and the horses' heads were shaped like the heads of lions, while from their mouths there came fire and smoke and sulphur. By these three plagues a third part of 18 mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For the power of the horses is in their mouths and 19 in their tails; their tails being like serpents, and having heads, and it is with them that they inflict injury.

**The People  
whose lives  
were spared  
refused to  
repent**

But the rest of mankind who were not 20  
killed by these plagues, did not even then  
repent and leave the things they had  
made, so as to cease worshipping the  
demons, and the idols of gold and silver,  
bronze, stone, and wood, which can neither see nor  
hear, nor move. Nor did they repent of their murders, 21  
their practice of magic, their fornication, or their thefts.

**A glorious  
Angel and  
the seven  
Peals of  
Thunder**

Then I saw another strong angel coming 1 **10**  
down from Heaven. He was robed in a  
cloud, and over his head was the rainbow.  
His face was like the sun, and his feet  
resembled pillars of fire. In his hand he 2  
held a small scroll unrolled; and, planting his right  
foot on the sea and his left foot on the land, he cried 3  
out in a loud voice which resembled the roar of a  
lion. And when he had cried out, each of the seven  
peals of thunder uttered its own message. And 4  
when the seven peals of thunder had spoken, I was  
about to write down what they had said; but I heard  
a voice from Heaven which told me to keep secret all  
that the seven peals of thunder had said, and not  
write it down.

**God's  
Purposes  
to be now  
fully  
realized**

Then the angel that I saw standing on 5  
the sea and on the land, lifted his right  
hand toward Heaven. And in the name 6  
of Him who lives until the Ages of the  
Ages, the Creator of Heaven and all that  
is in it, of the earth and all that is in it, and of the  
sea and all that is in it, he solemnly declared,

"There shall be no further delay; but in the days 7  
when the seventh angel blows his trumpet—when he  
begins to do so—then the secret purposes of God are  
realized, in accordance with the good news which  
He gave to His servants the Prophets."

**The Seer  
eats the  
Angel's  
little Book**

Then the voice which I had heard 8  
speaking from Heaven once more ad-  
dressed me. It said,

"Go and take the little book which lies

open in the hand of the angel who is standing on the sea and on the land."

So I went to the angel and asked him to give me 9 the little book.

"Take it," he said, "and eat the whole of it. You will find it bitter when you have eaten it, although in your mouth it will taste as sweet as honey."

So I took the roll out of the angel's hand and ate 10 the whole of it; and in my mouth it was as sweet as honey, but when I had eaten it I found it very bitter. And a voice said to me, 11

"You must prophesy yet further concerning peoples, nations, languages, and many kings."

Then a reed was given me to serve as 1 11  
 'Measure the earthly Temple and count the Worshipers' a measuring rod; and a voice said,

"Rise, and measure God's Sanctuary— and the altar—and count the worshippers who are in it. But as for the court which 2 is outside the Sanctuary, pass it over. Do not measure it; for it has been given to the Gentiles, and for forty-two months they will trample the holy city under foot. And I will authorize My two 3 witnesses to prophesy for 1,260 days, clothed in sackcloth.

"These witnesses are the two olive- 4  
 The two Witnesses for God trees, and they are the two lamps which stand in the presence of the Lord of the earth. And if any one seeks to injure 5 them—fire comes from their mouths and devours their enemies; and if any one seeks to injure them, he will in this way certainly be killed. They have 6 power given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy; and power over the waters to turn them into blood, and to smite the earth with various plagues whenever they choose to do so.

"And when they have fully delivered 7  
 The Murder of the two Witnesses their testimony, the Wild Beast which is to rise out of the bottomless pit will make war upon them, and overcome them, and

kill them. And their dead bodies are to lie in the 8  
broad street of the great city which spiritually is  
designated 'Sodom' and 'Egypt,' where indeed their  
Lord was crucified. And men belonging to all 9  
peoples, tribes, languages and nations, gaze at their  
dead bodies for three days and a half, but they  
refuse to let them be laid in a tomb. The in- 10  
habitants of the earth rejoice over them, and are  
glad, and will send gifts to one another; for these  
two Prophets had greatly troubled the inhabitants  
of the earth."

**They come** But at the end of the three days and 11  
**back to Life** a half the breath of life from God entered  
**and ascend** into them, and they rose to their feet; and  
**to Heaven** all who saw them were terrified. Then 12  
they heard a loud voice calling to them out of  
Heaven, and bidding them come up; and they went  
up to Heaven in the cloud, and their enemies saw  
them go. And just at that time there was a great 13  
earthquake, and a tenth part of the city was over-  
thrown. 7,000 people were killed in the earthquake,  
and the rest were terrified and gave glory to the  
God of Heaven. The second Woe is past; the third 14  
Woe will soon be here.

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**The seventh** The seventh angel blew his trumpet; 15  
**Trumpet** and there followed loud voices in Heaven  
which said,

"The sovereignty of the world now belongs to  
our Lord and His Christ; and He will be King  
until the Ages of the Ages."

Then the twenty-four Elders, who sit on thrones 16  
in the presence of God, fell on their faces and  
worshipped God, saying, 17

"We give Thee thanks, O Lord God, the Ruler  
of all,

Who art and wast,

Because Thou hast exerted Thy power, Thy  
great power, and hast become King.

The nations grew angry, 18  
 And Thine anger has come,  
 And the time for the dead to be judged,  
 And the time for Thee to give their reward  
 to Thy servants the Prophets, and to Thy  
 people,  
 And to those who fear Thee, the small and the  
 great,  
 And to destroy those who destroy the earth."

Then the doors of God's Sanctuary in Heaven were 19  
 opened, and the Ark, in which His Covenant was,  
 was seen in His Sanctuary; and there came flashes  
 of lightning, and voices, and peals of thunder, and  
 an earthquake, and heavy hail.

### *A Series of Marvels*

And a great marvel was seen in Heaven 1  
 1  
**The** —a woman who was robed with the sun  
**Sun-clad**  
**Woman** and had the moon under her feet, and  
 had also a wreath of stars round her  
 head, was with child, and she was crying out in 2  
 the pains and agony of childbirth.

And another marvel was seen in Heaven 3  
**The great** —a great fiery-red Dragon, with seven  
**Dragon** heads and ten horns; and on his heads  
 were seven kingly crowns. His tail was drawing 4  
 after it a third part of the stars of Heaven, and it  
 dashed them to the ground. And in front of the  
 woman who was about to become a mother, the  
 Dragon was standing in order to devour the child  
 as soon as it was born. She gave birth to a son— 5  
 a male child—destined before long to rule all nations  
 with an iron sceptre. But her child was caught up  
 to God and His throne, and the woman fled into 6  
 the Desert, there to be cared for, for 1,260 days, in  
 a place which God had prepared for her.

And war broke out in Heaven, Michael 7  
**The Dragon** and his angels engaging in battle with  
**is cast down**  
**from Heaven** the Dragon. The Dragon fought and so 8  
**to Earth** did his angels; but they were defeated,



and there was no longer any room found for them in Heaven. The great Dragon, the ancient serpent, 9 he who is called 'the Devil' and 'the Adversary' and leads the whole earth astray, was hurled down: he was hurled down to the earth, and his angels were hurled down with him.

**The Triumph of Christ and His People** Then I heard a loud voice speaking in 10 Heaven. It said, "The salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down—he who, day after day and night after night, was wont to accuse them in the presence of God. But they have 11 gained the victory over him because of the blood of the Lamb and of the testimony which they have borne, and because they held their lives cheap and did not shrink even from death. For this reason 12 be glad, O Heaven, and you who live in Heaven! Alas for the earth and the sea! For the Devil has come down to you; full of fierce anger, because he knows that his appointed time is short."

**The Dragon persecutes the Woman** And when the Dragon saw that He 13 was hurled down to the earth, he went in pursuit of the woman who had given birth to the male child. Then, the two 14 wings of a great eagle were given to the woman to enable her to fly away into the Desert to the place assigned her, there to be cared for, for a period of time, two periods of time, and half a period of time, beyond the reach of the serpent. And the serpent poured water from his mouth—a 15 very river it seemed—after the woman, in the hope that she would be carried away by its flood. But 16 the earth came to the woman's help: it opened its mouth and drank up the river which the Dragon had poured from his mouth. This made the Dragon 17 furiously angry with the woman, and he went elsewhere to make war upon her other children—those who keep God's commandments and hold fast to the

testimony of Jesus. And he took up a position upon 1 13  
the sands of the sea-shore.

Then I saw a Wild Beast coming up  
**The first** out of the sea, and he had ten horns and  
**Wild Beast** seven heads. On his horns were ten  
kingly crowns, and inscribed on his heads were  
names full of blasphemy. The Wild Beast which 2  
I saw resembled a leopard, and had feet like the  
feet of a bear, and his mouth was like the mouth  
of a lion; and it was to the Dragon that he owed  
his power, and his throne, and his wide dominion.

I saw that one of his heads seemed to have been 3  
mortally wounded; but his mortal wound was healed,  
and the whole world was amazed and followed him.  
And they offered worship to the Dragon, because it 4  
was to him that the Wild Beast owed his dominion;  
and they also offered worship to the Wild Beast,  
and said,

“Who is there like him? And who is able to  
engage in battle with him?”

And there was given him a mouth full of boastful 5  
and blasphemous words; and liberty of action was  
granted him for forty-two months. And he opened 6  
his mouth to utter blasphemies against God, to speak  
evil of His name and of His dwelling-place—that  
is to say, of those who dwell in Heaven. And 7  
permission was given him to make war upon God’s  
people and conquer them; and power was given  
him over every tribe, people, language and nation.  
And all the inhabitants of the earth will be found to 8  
be worshipping him: every one whose name is not  
recorded in the Book of Life—the Book of the Lamb  
who has been offered in sacrifice ever since the  
creation of the world.

Let all who have ears give heed. If 9, 1  
**Sure** any one is eager to lead others into  
**Retribution** captivity, he must himself go into captivity.  
**will come** If any one is bent on killing with the  
**upon all** sword, he must himself be killed by the  
**Persecutors** sword. Here is an opportunity for endurance,

and for the exercise of faith, on the part of God's people.

**The second Wild Beast** Then I saw another Wild Beast, coming 11  
up out of the earth. He had two horns  
like those of a lamb, but he spoke like a  
dragon. And the authority of the first Wild Beast— 12  
the whole of that authority—he exercises in his  
presence, and he causes the earth and its inhabitants  
to worship the first Wild Beast, whose mortal  
wound had been healed. He also works great 13  
miracles, so as even to make fire come down from  
Heaven to earth in the presence of human beings.  
And His power of leading astray the inhabitants of 14  
the earth is due to the marvels which he has been  
permitted to work in the presence of the Wild Beast.  
And he told the inhabitants of the earth to erect  
a statue to the Wild Beast, who had received the  
sword-stroke and yet had recovered. And power 15  
was granted him to give breath to the statue of  
the Wild Beast, so that the statue of the Wild Beast  
could even speak and cause all who refuse to worship  
it to be put to death. And he causes all, small and 16  
great, rich and poor, free men and slaves, to have  
stamped upon them a mark on their right hands or  
on their foreheads, in order that no one should be 17  
allowed to buy or sell unless he had the mark—  
either the name of the Wild Beast or the number  
which his name represents,

**The Name of the Wild Beast indicated** Here is scope for ingenuity. Let 18  
people of shrewd intelligence calculate  
the number of the Wild Beast; for it in-  
dicates a certain man, and his number  
is 666.

**The Joy of the Redeemer and His People** Then I looked, and I saw the Lamb 1 14  
standing upon Mount Zion, and with Him  
144,000 people, having His name and His  
Father's name written on their foreheads.  
And I heard music from Heaven which resembled 2  
the sound of many waters and the roar of loud  
thunder; and the music which I heard was like that

of harpists playing upon their harps. And they were 3  
singing what seemed to be a new song, in front of  
the throne and in the presence of the four living  
creatures and the Elders; and no one was able to  
learn that song except the 144,000 people who had  
been redeemed out of the world.

The Firstfruits of Mankind. Their spotless Purity  
These are those who had not defiled 4  
themselves with women: they are as pure  
as virgins. They follow the Lamb where-  
ever He goes. They have been redeemed  
from among men, as firstfruits to God  
and to the Lamb. And no lie has ever been found 5  
upon their lips: they are faultless.

### *Four Voices from Heaven*

The first Voice  
And I saw another angel flying across  
the sky, carrying the Good News of the  
Ages to tell to every nation, tribe, language  
and people, among those who live on the earth.  
He said in a loud voice, 7

"Fear God and give Him glory, because the time  
of His judgement has come; and worship Him  
who made sky and earth, the sea and the water-  
springs."

The second Voice  
And another, a second angel, followed, 8  
exclaiming,

"Great Babylon has fallen, has fallen  
—she who made all the nations drink the wine of  
the anger provoked by her fornication."

The Third Voice  
And another, a third angel, followed 9  
them, exclaiming in a loud voice,

"If any one worships the Wild Beast  
and his statue, and receives a mark on his forehead  
or on his hand, he shall drink the wine of God's 10  
anger which stands ready, undiluted, in the cup  
of His fury, and he shall be tormented with fire  
and sulphur in the presence of the holy angels  
and of the Lamb. And the smoke of their torment 11  
goes up until the Ages of the Ages; and the  
worshippers of the Wild Beast and of his statue

have no rest day or night, nor has any one who receives the mark of his name. Here is an opportunity for endurance on the part of God's people, who carefully keep His commandments and the faith of Jesus !” 12

**The fourth Voice** And I heard a voice speaking from Heaven. It said, 13  
“ Write as follows :

“ Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their sorrowful labours ; for what they have done goes with them.”

**The Coming of the Son of Man. He reaps the Grain Harvest** Then I looked, and a white cloud appeared, and sitting on the cloud was some One resembling the Son of Man, having a wreath of gold upon His head and in His hand a sharp sickle. And 14  
another, an angel, came out of the Sanctuary, calling in a loud voice to Him who sat on the cloud, and saying, 15

“ Use your sickle and reap the harvest, for the hour for reaping it has come : the harvest of the earth is over-ripe.”

Then He who sat on the cloud flung His sickle on the earth, and the earth had its harvest reaped. 16

**The Vintage is gathered, and is trodden in fierce Anger** And another angel came out from the Sanctuary in Heaven, and he too carried a sharp sickle. And another angel came 17  
out from the altar—he who had power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying, 18

“ Use your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe.”

And the angel flung his sickle down to the earth and reaped the vine of the earth, and threw the grapes into the great winepress of God's anger. And the winepress was trodden outside the city, 20  
and out of it came blood reaching the horses' bridles for a distance of 200 miles.

### *The seven Plagues*

**The Plagues  
are brought  
by seven  
Angels** Then I saw another marvel in Heaven, 1  
great and wonderful—there were seven  
angels bringing seven plagues. These are  
the last plagues, because in them God's  
anger has found full expression.

**The  
redeemed  
sing Songs  
of glad  
Triumph  
to God** And I saw what seemed to be a sea of 2  
glass mingled with fire, and those who had  
gained the victory over the Wild Beast  
and over his statue and the number of his  
name, standing by the sea of glass and  
having harps which belonged to God.

And they were singing the song of Moses, God's 3  
servant, and the song of the Lamb. Their words  
were,

“Great and wonderful are Thy works,

O Lord God, the Ruler of all.

Righteous and true are Thy ways,

O King of the nations.

Who shall not be afraid, O Lord, and glorify 4  
Thy name?

For Thou alone art holy.

All nations shall come and shall worship Thee,

Because the righteousness of all that Thou hast  
done has been made manifest.”

**The Plagues  
come un-  
mistakably  
from Heaven  
and God** After this, when the doors of the 5  
Sanctuary of the Tent of witness in Heaven  
were opened, I looked; and there came 6  
out of the Sanctuary the seven angels who  
were bringing the seven plagues. The  
angels were clad in pure, bright linen, and had  
girdles of gold across their breasts. And one of the 7  
four living creatures gave the seven angels seven  
bowls of gold, full of the anger of God who lives until  
the Ages of the Ages. And the Sanctuary was filled 8  
with smoke from the glory of God and from His  
power; and no one could enter the Sanctuary till the  
seven plagues brought by the seven angels were at  
an end.

**The first  
Plague**

Then I heard a loud voice from the 1 **16**  
Sanctuary say to the seven angels,

“Go and pour on to the earth the seven  
bowls of the anger of God.”

So the first angel went away and poured his bowl 2  
on to the earth; and it brought a bad and painful  
sore upon the men who had on them the mark of  
the Wild Beast and worshipped his statue.

**The second  
Plague**

The second angel poured his bowl into 3  
the sea, and it became blood, like a dead  
man's blood, and every living creature in

the sea died.

**The third  
Plague**

The third angel poured his bowl into 4  
the rivers and springs of water, and they  
became blood. And I heard the angel of 5

the waters say,

“Righteous art Thou, who art and wast, the holy  
One, because Thou hast thus taken vengeance. For 6  
they poured out the blood of Thy people and of  
the Prophets, and in return Thou hast given them  
blood to drink. And this they deserved.”

And I heard a voice from the altar say, 7

“Even so, O Lord God, the Ruler of all, true and  
righteous are Thy judgements.”

**The fourth  
Plague**

Then the fourth angel poured his bowl 8  
on to the sun, and power was given to it to  
scorch men with fire. And the men were 9

severely burned; and yet they spoke evil of God who  
had power over the plagues, and they did not repent  
so as to give Him glory.

**The fifth  
Plague**

The fifth angel poured his bowl on to the 10  
throne of the Wild Beast; and his kingdom  
became darkened. People gnawed their

tongues because of the pain, and they spoke evil of 11  
the God in Heaven because of their pains and their  
sores, and did not repent of their misconduct.

**The sixth  
Plague**

The sixth angel poured his bowl into 12  
that great river, the Euphrates; and its  
stream was dried up in order to clear the

way for the kings who are to come from the east.

Then I saw three foul spirits, resembling frogs, issue 13  
 from the mouth of the Dragon, from the mouth of the  
 Wild Beast, and from the mouth of the false Prophet.  
 For they are the spirits of demons working marvels 14  
 —spirits that go out to control the kings of the  
 whole earth, to assemble them for the battle which  
 is to take place on the great day of God, the Ruler  
 of all.

("I am coming like a thief. Blessed is the man 15  
 who keeps awake and guards his raiment for fear  
 he walk about ill-clad, and his uncomeliness become  
 manifest.")

And assemble them they did at the place called in 16  
 Hebrew 'Har-Magedon.'

Then the seventh angel poured his bowl 17  
 The seventh into the air; and a loud voice came out of  
 Plague the Sanctuary from the throne, saying,

"Everything is now ready."

Flashes of lightning followed, and voices, and peals 18  
 of thunder, and an earthquake more dreadful than  
 there had ever been since there was a man upon the  
 earth—so terrible was it, and so great! The great 19  
 city was split into three parts; the cities of the nations  
 fell; and great Babylon came into remembrance  
 before God, for Him to make her drink from the  
 wine-cup of His fierce anger. Every island fled 20  
 away, and there was not a mountain anywhere to  
 be seen. And heavy hail, that seemed to be a talent 21  
 in weight, fell from the sky upon the people; and  
 they spoke evil of God on account of the plague of  
 the hail—because the plague of it was exceedingly  
 severe.

### *The great Harlot*

An Angel  
 addresses  
 the Seer

Then one of the seven angels who were 1  
 carrying the seven bowls came and spoke  
 to me.

"Come with me," he said, "and I will  
 show you the doom of the great Harlot who sits upon  
 many waters. The kings of the earth have committed 2



fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication."

So he carried me away in the Spirit into 3  
**A Vision of** a desert, and there I saw a woman sitting  
**the great** on a scarlet-coloured Wild Beast which  
**Harlot** was covered with names of blasphemy  
 and had seven heads and ten horns. The woman 4  
 was clothed in purple and scarlet, and was brilliantly  
 attired with gold and jewels and pearls. She held  
 in her hand a cup of gold, full of abominations, and  
 she gave filthy indications of her fornication. And 5  
 on her forehead was a name written :

"I am a symbol of great Babylon, the mother  
 of the harlots and of the abominations of the  
 earth."

And I saw the woman drinking herself drunk with 6  
 the blood of the saints, and with the blood of the  
 witnesses of Jesus. And when I saw her I was filled  
 with utter astonishment.

Then the angel said to me, 7  
**The** "Why are you so astonished? I will  
**Meaning of** explain to you the secret meaning of the  
**the Vision** woman and of the seven-headed, 'ten-  
**explained** horned Wild Beast which carries her.

"The Wild Beast which you have seen was, and 8  
 is not, and yet is destined to re-ascend, before long,  
 out of the bottomless pit and go his way into perdition.  
 And the inhabitants of the earth will be filled  
 with amazement—all whose names are not in the  
 Book of Life, having been recorded there ever since  
 the creation of the world—when they see the Wild  
 Beast: because he was, and is not, and yet is to  
 come. Here is scope for the exercise of a mind that 9  
 has wisdom! The seven heads are the seven hills  
 on which the woman sits. And they are seven 10  
 kings: five of them have fallen, and the one is still  
 reigning. The seventh has not yet come, but when  
 he comes he must continue for a short time. And 11  
 the Wild Beast which once existed but does not now

exist—he is an eighth king and yet is one of the seven and he goes his way into perdition.

“And the ten horns which you have seen are ten 12 kings who have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They have one common 13 policy, and they are to give their power and authority to the Wild Beast. They will make war upon the 14 Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory.”

He also said to me,

15

“The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen— 16 and the Wild Beast—these will hate the Harlot, and they will cause her to be laid waste, and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their hearts to 17 carry out His purpose, and to carry out a common purpose and to give their kingdom to the Wild Beast until God’s words have come to pass. And the 18 woman whom you have seen is the great city which has kingly power over the kings of the earth.”

### *The Downfall of Babylon*

**The  
Wickedness  
and the  
Overthrow  
of the City**

After these things I saw another angel 1 1 coming down from Heaven, armed with great power. The earth shone with his splendour, and with a mighty voice he 2 cried out, saying,

“Great Babylon has fallen, has fallen,  
And has become a home for demons,  
And a stronghold for every kind of foul spirit  
And for every kind of foul and hateful bird.  
For all the nations have drunk the wine of the 3  
anger provoked by her fornication,  
And the kings of the earth have committed forni-  
cation with her,

And the merchants of the earth have grown rich  
through her excessive luxury."

Christ's  
People are  
bidden to  
leave the  
City

Then I heard another voice from 4  
Heaven, which said,

"Come out of her, My people,

That you may not become partakers in  
her sins,

Nor receive a share of her plagues.

For her sins are piled up to the sky, 5

And God has called to mind her unrighteous deeds.

Give back to her as she has given; 6

Repay her in accordance with her doings, twice  
as much;

In the bowl that she has mixed, mix twice as  
much for her.

She has freely glorified herself and revelled in 7  
luxury;

Equally freely administer torment to her, and  
woe.

For in her heart she boasts, saying, 'I sit en-  
throned as Queen:

No widow am I: I shall never know sorrow.'

"For this reason calamities shall come 8  
thick upon her on a single day—

Death and sorrow and famine—

And she shall be burned to the ground.

For strong is the Lord God who has  
judged her.

The kings of the earth who have 9  
committed fornication with her, and have  
revelled in luxury,

Shall weep aloud and lament over her

When they see the smoke of her burning,

While they stand afar off because of their terror 10  
at her heavy punishment,

And say, 'Alas, alas, thou great city, O Babylon,  
the mighty city!

For in one short hour thy doom has come!'

And the merchants of the earth weep aloud and 11  
lament over her,

The Grief  
and Terror  
of her  
Friends.  
But there  
is Joy in  
Heaven

Because now there is no sale for their cargoes—  
Cargoes of gold and silver, 12  
Of jewels and pearls,  
Of fine linen, purple and silk, and of scarlet stuff;  
All kinds of rare woods, and all kinds of goods  
in ivory  
And in very costly wood,  
In bronze, steel and marble.  
Also cinnamon and amomum; 13  
Odours to burn as incense or for perfume;  
Frankincense, wine, oil;  
Fine flour, wheat, cattle and sheep;  
Horses and carriages and slaves;  
And the lives of men.  
The dainties that thy soul longed for are gone  
from thee, 14  
And all thine elegance and splendour have  
perished,  
And never again shall they be found.  
Those who traded in these things, who grew 15  
wealthy through her,  
Will stand afar off, struck with terror at her  
punishment,  
Weeping aloud and sorrowing, and saying, 16  
'Alas, alas, for this great city,  
Which was brilliantly arrayed in fine linen, and  
purple and scarlet stuff,  
And beautified with gold, jewels and pearls;  
Because in one short hour all this great wealth 17  
has been laid waste!'  
And every shipmaster and every passenger by sea  
And the crews and all who ply their trade on the  
sea  
Stood afar off, and cried aloud 18  
When they saw the smoke of her burning. And  
they said,  
'What city is like this great city?'  
And they threw dust upon their heads, 19  
And cried out, weeping aloud and sorrowing.  
'Alas, alas,' they said, 'for this great city,

In which, through her vast wealth, the owners  
of all the ships on the sea have grown  
rich ;

Because in one short hour she has been laid  
waste !'

Rejoice over her, O Heaven, 20  
And you saints and Apostles and Prophets ;  
For God has taken vengeance upon her because  
of you."

The Ruin of the City is complete Then a single angel of great strength 21  
took a stone which resembled a huge mill-  
stone and hurled it into the sea, saying,

" So shall Babylon, that great city, be  
violently hurled down and never again be  
found.

No harp or song, no flute or trumpet, shall ever 22  
again be heard in thee ;

No craftsman of any kind shall ever again be  
found in thee ;

Nor shall the grinding of the mill ever again be  
heard in thee.

Never again shall the light of a lamp shine in 23  
thee,

And never again shall the voice of a bridegroom  
or of a bride be heard in thee.

For thy merchants were the great men of the  
earth,

And with the magic which thou didst practise all  
nations were led astray.

And in her was found the blood of Prophets and 24  
of God's people

And of all who had been put to death on the  
earth."

The Inhabitants of Heaven give thanks After this I seemed to hear the far- 1 19  
echoing voices of a great multitude in  
Heaven, who said,  
" Hallelujah !

The salvation and the glory and the power  
Belong to our God.

True and just are His judgements,

Because He has judged the great Harlot who was corrupting the whole earth with her fornication,

And He has taken vengeance for the blood of His bondservants which her hands have shed."

And a second time they said,

3

"Hallelujah !

For her smoke ascends until the Ages of the Ages."

And the twenty-four Elders and the four living creatures fell down and worshipped God who sits upon the throne.

"Even so," they said ; "Hallelujah !"

And from the throne there came a voice which said,

5

"Praise our God, all you His bondservants—

You who fear Him, both the small and the great."

And I seemed to hear the voices of a great multitude and the sound of many waters and of loud peals of thunder, which said,

6

**Their Joy at  
the Coming  
of Christ's  
Kingdom,  
and of His  
Marriage  
Feast**

"Hallelujah !

Because the Lord our God, the Ruler of all, has become King.

Let us rejoice and triumph

7

And give Him the glory ;

For the time for the marriage of the Lamb has come,

And His Bride has made herself ready."

And she was permitted to array herself in fine linen, shining and spotless ; the fine linen being the righteous actions of God's people. And he said to me,

8

"Write as follows : 'Blessed are those who receive an invitation to the Marriage Supper of the Lamb.'"

9

And he added, still addressing me,

"These are truly the words of God."

Then I fell at his feet to worship him. But he exclaimed,

"Oh, do not do that. I am a fellow bondservant

10

of yours and a fellow bondservant of your brethren who have borne testimony to Jesus. Worship God."

Testimony to Jesus is the spirit which underlies Prophecy.

**A glorious  
Vision of  
our great  
Redeemer  
and King**

Then I saw a door open in Heaven, and 11  
a white horse appeared. Its rider was  
named "Faithful and True"—being One  
who in righteousness acts as Judge, and  
makes war. His eyes were like a flame of 12

fire, and on His head were many kingly crowns; and  
He has a name written upon Him which no one  
but He Himself knows. The outer garment in which 13  
He is clad has been dipped in blood, and His name  
is THE WORD OF GOD. The armies in Heaven 14  
followed Him—mounted on white horses and clothed  
in fine linen, white and spotless. From His mouth 15  
there comes a sharp sword with which He will smite  
the nations; and He will Himself be their Shepherd,  
ruling them with a sceptre of iron; and it is His work  
to tread the winepress of the fierce anger of God,  
the Ruler of all. And on His outer garment and on 16  
His thigh He has a name written,

**KING OF KINGS AND LORD OF LORDS.**

**The  
complete  
Destruction  
of His  
human  
Enemies**

And I saw a single angel standing in the 17  
full light of the sun, who cried in a loud  
voice to all the birds that flew across the  
sky,

"Come and be present at God's great  
supper, that you may feast on the flesh of 18

kings and the flesh of generals and the flesh of mighty  
men, on the flesh of horses and their riders, and on  
the flesh of all mankind, whether they are free men  
or slaves, great men or small."

And I saw the Wild Beast, and the kings of the 19  
earth, and their armies, all assembled to make war,  
once for all, against the Rider upon the horse and  
against His army. And the Wild Beast was captured, 20  
and with him the false Prophet who had done the  
miracles in his presence with which he had led astray

those who had received the mark of the Wild Beast, and those who worshipped his statue. Both of them were thrown alive into the Lake of fire that was all ablaze with sulphur. But the rest were killed with the sword that came from the mouth of the Rider on the horse. And the birds all fed ravenously upon their flesh. 21

**The Devil is put into Prison** Then I saw an angel coming down from Heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the Dragon—the 2

ancient serpent—who is the Devil and the Adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance and put a seal upon him in order that he might be unable to lead the nations astray any more until the thousand years were at an end. Afterwards he is to be set at liberty for a short time. 3

**Martyrs and Saints rise to Life and to kingly Power** And I saw thrones, and some who were seated on them, to whom judgement was entrusted. And I saw the souls of those who had been beheaded on account of the testimony that they had borne to Jesus and on account of God's Message, and also the souls of those who had not worshipped the Wild Beast or his statue, nor received his mark on their foreheads or on their hands; and they came to Life and were kings with Christ for a thousand years. No one else who was dead rose to Life until the thousand years were at an end. This is the First Resurrection. Blessed and holy are those who share in the First Resurrection. The Second Death has no power over them, but they shall be priests to God and to Christ, and shall be kings with Christ for the thousand years. 5 6

**Satan is set at Liberty for a Time. His Destruction** But when the thousand years are at an end, the Adversary will be released from his imprisonment, and will go out to lead astray the nations in all the four corners of the earth, Gog and Magog, and as- 7 8



semble them for war, and they are like the sands on the seashore in number. And they went up over the whole breadth of the earth, and surrounded the encampment of God's people and the beloved City. But fire came down from Heaven and consumed them; and the Devil, who had been leading them astray, was thrown into the Lake of fire and sulphur where the Wild Beast and the false Prophet were, and day and night they will suffer torture until the Ages of the Ages.

**The World-wide Resurrection and Judgement** Then I saw a great white throne and One who was seated on it, from whose presence earth and sky fled away, and no place was found for them. And I saw the dead, the great and the small, standing in front of the throne. And books were opened; and so was another book—namely, the Book of Life; and the dead were judged by the things recorded in the books in accordance with what their conduct had been. Then the sea yielded up the dead who were in it, Death and Hades yielded up the dead who were in them, and each man was judged in accordance with what his conduct had been. Then Death and Hades were thrown into the Lake of fire: this is the Second Death—the Lake of fire. And if any one's name was not found recorded in the Book of Life he was thrown into the Lake of fire.

### *The new Heaven and the new Earth*

**Heaven and God descend into human Nature** And I saw a new Heaven and a new earth; for the first Heaven and the first earth were gone, and the sea no longer exists. And I saw the holy City, the new Jerusalem, coming down out of Heaven from God and made ready like a bride attired to meet her husband. And I heard a loud voice, which came from the throne, say,  
 "God's dwelling place is among men  
 And He will dwell among them  
 And they shall be His peoples.

Yes, God Himself will be among them.  
 He will wipe every tear from their eyes. 4  
 Death shall be no more;  
 Nor sorrow, nor wail of woe, nor pain;  
 For the first things have passed away."

**The Result** Then He who was seated on the throne 5  
**is an** said,  
**entirely new** "I am re-creating all things."  
**Creation** And He added,  
 "Write down these words, for they are trustworthy  
 and true."

He also said, 6  
 "They have now been fulfilled. I am the Alpha  
 and the Omega, the Beginning and the End. To  
 those who are thirsty I will give the privilege of  
 drinking from the well of the Water of Life without 7  
 payment. All this shall be the heritage of him who  
 overcomes, and I will be his God and he shall be one 8  
 of My sons. But as for cowards and the unfaithful,  
 and the polluted, and murderers, fornicators, and  
 those who practise magic or worship idols, and all  
 liars—the portion allotted to them shall be in the  
 Lake which burns with fire and sulphur. This is  
 the Second Death."

### *The Bride, the heavenly Jerusalem*

**A** Then there came one of the seven 9  
**Description** angels who were carrying the seven  
**of the new** bowls full of the seven last plagues.  
**Jerusalem** "Come with me," he said, "and I will  
 show you the Bride, the Lamb's wife."

So in the Spirit he carried me to the top of a vast, 10  
 lofty mountain, and showed me the holy City,  
 Jerusalem, coming down out of Heaven from God,  
 and bringing with it the glory of God. It shone 11  
 with a radiance like that of a very precious stone—  
 such as a jasper, bright and transparent. It had a 12  
 wall, massive and high, with twelve large gates, and  
 in charge of the gates were twelve angels. And  
 overhead, above the gates, names were inscribed

which are those of the twelve tribes of the descendants of Israel. There were three gates on the east, three on the north, three on the south, and three on the west. The wall of the City had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve Apostles of the Lamb.

**The Length and Breadth and Height of the City** Now he who was speaking to me had a measuring-rod of gold, with which to measure the City and its gates and its wall. The plan of the City is a square, the length being the same as the breadth; and he measured the City furlong by furlong, with his measuring rod—it is twelve hundred miles long, and the length and the breadth and the height of it are equal. And he measured the wall of it—a wall of a hundred and forty-four cubits, according to human measure, which was also that of the angel.

**The Wall, the Gates and the Street of the City** The solid fabric of the wall was jasper; and the City itself was made of gold, resembling transparent glass. As for the foundation-stones of the City wall, which were beautified with various kinds of precious stones, the first was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

And the twelve gates were twelve pearls; each of them consisting of a single pearl. And the main street of the City was made of pure gold, resembling transparent glass.

**The City's Sanctuary and Sun** I saw no Sanctuary in the City, for the Lord God, the Ruler of all, is its Sanctuary, and so is the Lamb. Nor has the City any need of the sun or of the moon, to give it light; for the glory of God has shone upon it and its lamp is the Lamb. The nations will live their lives by its light; and the kings of the earth

are to bring their glory into it. And in the daytime 25  
 (for there will be no night there) the gates will  
 never be closed; and the glory and honour of 26  
 the nations shall be brought into it. And no un- 27  
 clean thing shall ever enter it, nor any one who  
 is guilty of base conduct or tells lies, but only  
 those whose names stand recorded in the Lamb's  
 Book of Life.

The River  
 of Life and  
 the Tree  
 of Life

Then he showed me the river of the 1  
 Water of Life, bright as crystal, issuing  
 from the throne of God and of the Lamb.  
 On either side of the river, midway 2  
 between it and the main street of the City, was the  
 Tree of Life. It produced twelve kinds of fruit,  
 yielding a fresh crop month by month, and the  
 leaves of the tree served as medicine for the  
 nations.

The eternal  
 Throne and  
 the eternal  
 Light

"In future there will be no curse," he 3  
 said, "but the throne of God and of the  
 Lamb will be in that City. And His  
 servants will render Him holy service and  
 will see His face, and His name will be on their 4  
 foreheads. And there will be no night there; and 5  
 they have no need of lamplight or sunlight, for the  
 Lord God will shine upon them, and they will be  
 kings until the Ages of the Ages."

### *Conclusion*

The  
 Certainty of  
 the speedy  
 Fulfilment  
 of the Book

And he said to me, 6  
 "These words are trustworthy and true;  
 and the Lord, the God of the spirits of  
 the Prophets, sent His angel to make  
 known to His servants the things which  
 must soon happen. 'I am coming quickly.' Blessed 7  
 is he who is mindful of the predictions contained  
 in this book."

I John heard and saw these things; and when I 8  
 had heard and seen them, I fell at the feet of the

angel who was showing me them—to worship him. But he said to me,

9

“Oh, do not do that. I am a fellow bondservant of yours, and a fellow bondservant of your brethren the Prophets and of those who are mindful of the teachings of this book. Worship God.”

“Make no secret,” he added, “of the meaning of the predictions contained in this book; for the time for their fulfilment is now close at hand. Let the dishonest man act dishonestly still; let the filthy make himself filthy still; let the righteous practise righteousness still; and let the holy be made holy still.”

**The  
Nearness  
of the Time  
of our  
Lord's  
Return**

“I am coming quickly; and My reward is with Me, that I may requite every man in accordance with what his conduct has been. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash

their robes clean, that they may have a right to the Tree of Life, and may go through the gates into the City. The unclean are shut out, and so are all who practise magic, all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

**A gracious  
Invitation**

“I Jesus have sent My angel for him solemnly to declare these things to you among the Churches. I am the Root and the offspring of David, the bright Morning Star. The Spirit and the Bride say, ‘Come;’ and whoever hears, let him say, ‘Come;’ and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment.

**This Book  
to be  
neither  
added to  
nor taken  
from**

“I solemnly declare to every one who hears the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book; and that if any one takes away from the words of the

book of this prophecy, God will take from him his

18

19

share in the Tree of Life and in the holy City—the things described in this book.

**The Lord** "He who solemnly declares all this 20  
**was at hand** says,

"'Yes, I am coming quickly.'"

Amen. Come, Lord Jesus.

**Benediction** The grace of the Lord Jesus be with 21  
God's people.

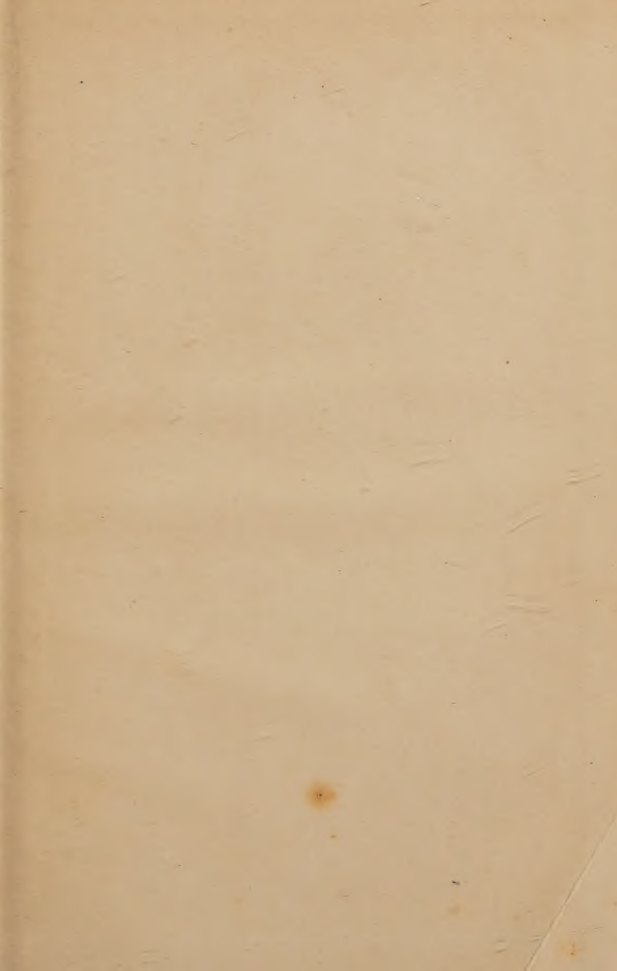
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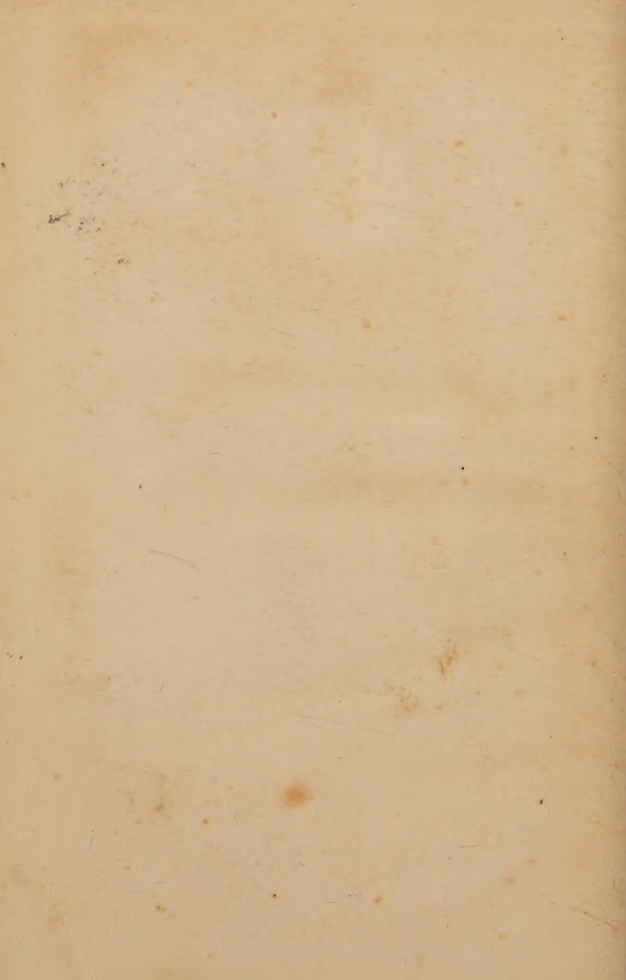
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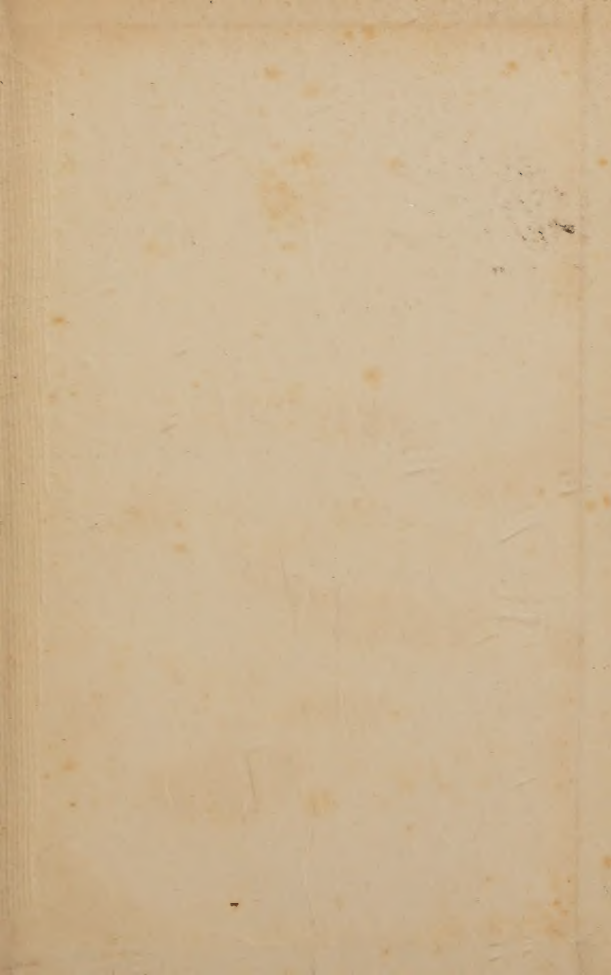
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